

Saddhammappakāsinī

An Annotated Translation with Special Reference to
Yuganaddhavagga

THIRI NYUNT

(Ph.D Thesis)

DEPARTMENT OF VIPASSANĀ

FACULTY OF PAṬIPATTI

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Abstract

In the doctrine of the Buddha (*sāsana*), three respective categories can be divided, namely: learning the Buddha's teachings (*pariyatti*), the practising the Buddha's teachings (*paṭipatti*) and the realization the Buddha's teachings (*paṭivedha*). Of them, *pariyatti sāsana* which is the vital importance must be promoted. If *pariyatti sāsana* is loosened, *paṭipatti sāsana* will be slackened, consequently, *paṭivedha sāsana* or attaining *Magga*, *Phala* and *Nibbāna* is also impossible. *Pariyatti* and *paṭipatti sāsana* are the causes and *paṭivedha sāsana* is the effect of the existing *sāsana*. Endurance of the *sāsana* depends on sustainability and propagation of it by the Buddhists. To endure and broaden the Buddha's *sāsana*, the translation work that is *pāḷi* into various languages plays as the indispensable function which supports to understand the *dhamma* more comprehensively. This dissertation which is an annotated translation work with special reference to *Yuganaddhavagga* of *Paṭisaṃbhidāmagga* commentary text partially takes part for the endurance of *sāsana* as well as for realizing the *dhamma* up to the attainment of supreme bliss.

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Abbreviation

Abhi.I	Dhammasaṅganī-Pāḷi
Abhi.II	Vibhaṅga-Pāḷi
Abhi.VI	Yamaka-Pāḷi (II)
Abhi.A	Abhidhamma-Aṭṭhakathā (Vols. I,II,III)
Abhi-S	Abhidhammattha-Saṅgaha
Abhi-S. A	Abhidhammattha-Saṅgaha- Aṭṭhakathā
A	Aṅguttara Nikāya Pāḷi (Vols. I, II, III, IV, V, IX)
A. A	Aṅguttara Aṭṭhakathā (Vols. I, II)
A. T	Aṅguttara Ṭīkā (Vols. I, II, III)
Aṭṭha-B-T	Aṭṭhasālinī Bhāsāṭīkā
Cu	Cūḷaniddesa-Pāḷi, Khuddaka-Nikāya
Dh	Dhammapada-Pāḷi, Khuddaka-Nikāya
Dh. A	Dhammapada Aṭṭhakathā (Vols. I,II, III, IV)
D	Dīgha Nikāya Pāḷi (Vols. I, II, III)
D. A	Dīgha Nikāya Aṭṭhakathā (Vol. III)
D. T	Dīgha Nikāya Ṭīkā (Abhinava Ṭīkā I)
Iti.	Itivuttaka (Vol. II), Khuddaka-Nikāya
Iti. A	Itivuttaka Aṭṭhakathā, Khuddaka Nikāya Aṭṭhakathā
Jā	Jātaka (Vols. II, III)
Jā. A	Jātaka Aṭṭhakathā (Vols. II,III, IV)
Kacca. B. T	Kaccāyana Bhāsāṭīkā (Vol.I)
Katha. A. B. T	Kathāvatthu Aṭṭhakathā Bhāsāṭīkā
Kh.	Khuddhaka pāṭha Pāḷi, Khuddaka-Nikāya
K.V. T	Khandha Vibhaṅga Mūlaṭīkā
M	Majjhima Nikāya Pāḷi (Vols. I, II, III)
M. A	Majjhima Nikāya Aṭṭhakathā (Vols. I, II, III)

Ma. T	Majjhima Nikāya Ṭīkā (Vol. II)
Miln	Milindapañhā Pāli, Khuddaka Nikāya
Netti.	Nettipakaraṇa-Pāli, Khuddaka Nikāya
Pari. A. B. T	Parivāra aṭṭhakathā bhāsāṭīkā (Vol. I)
Paṭṭha. A. B. T	Paṭṭhāna aṭṭhakathā bhāsāṭīkā
Pācit. B. T	Pācittiya bhāsāṭīkā (Vol. II)
Pārājika. B. T	Pārājika bhāsāṭīkā (Vols. I, II)
Pārājika. A. B. T	Pārājika aṭṭhakathā bhāsāṭīkā (Vol. I)
Pāti. B. T	Pātimokkha bhāsāṭīkā
Ps.	Paṭisambhidāmagga Pāli (Vols. I, II), Khuddaka-Nikāya
Ps. A	Paṭisambhidāmagga Aṭṭhakathā (Vols. I, II)
Ps. A. N	Paṭisambhidāmagga Aṭṭhakathā Nissaya (Vol. II)
Ps. G	Paṭisambhidāmagga Gaṇṭhipada
Ru. B. T	Rūpasaddhi bhāsāṭīkā (Vol. I)
S	Samyutta Nikāya Pāli (Vols. II, III, IV, V)
S. A	Samyutta Nikāya Aṭṭhakathā (Vols. I, II)
S. T	Samyutta Nikāya Ṭīkā (Vol. II)
Samo. B. T	Samohavinodanī bhāsāṭīkā (Vol. III)
San. B. T	Saṅgaha bhāsāṭīkā
Silak. A. B. T	Sīlakkhandhavagga Aṭṭhakathā bhāsāṭīkā (Vols. I, II, III)
Sut. A. B. T	Suttamahāvā Aṭṭhakathā bhāsāṭīkā (Vols. I, II, III)
Sn.	Suttanipāta Pāli, Khuddaka-Nikāya
Sn.A	Suttanipāta Aṭṭhakathā (Vol. I)
Suttapā. B. T	Suttapātheyya bhāsāṭīkā (Vol. I)
Therī	Therīgāthā Pāli, Khuddaka-Nikāya
Therī. A	Therīgāthā Aṭṭhakathā, Khuddaka-Nikāya-Aṭṭhakathā

Ud. A	Udāna Aṭṭhakathā, Khuddaka-Nikāya-Aṭṭhakathā
Vaji. T	Vajirabuddhi Ṭīkā
Vimat. T	Vimativinodanī-Ṭīkā (Vol. II)
Vin. I	Pārājikakaṇḍa Pāḷi (Vinaya-Piṭaka), Khuddaka-Nikāya
Vin. II	Pācittiya Pāḷi (Vinaya-Piṭaka), Khuddaka-Nikāya
Vin.III	Mahāvagga Pāḷi (Vinaya-Piṭaka), Khuddaka-Nikāya
Vin.V	Parivāra Pāḷi (Vinaya-Piṭaka), Khuddaka-Nikāya
Vin. A.V	Parivāra Aṭṭhakathā, (Vinaya-Piṭaka), Khuddaka-Nikāya
Vinl. T	Vinayalaṅkāra-Ṭīkā (Vol. II)
Vis	Visuddhimagga (Vols.I, II)
Vis. T	Visuddhimagga Ṭīkā (Vols. I,II)
Vithi. B. T	Vīthi bhāṣāṭīkā

Introduction

As regards the practice treatise, the *Paṭisambhidāmagga*, ‘the Path of Discrimination’ and the *Visuddhimagga*, ‘the Path of Purification’ are two eminent texts in the *Paṭipatti* scope of Theravāda Buddha *sāsana*. These two texts are the attempts had been made in a methodical approach covering three important themes: ethics (*sīla*), mental training (*samādhi*) and insightful wisdom (*paññā*). These three very essences, therefore, are said to be the heart of the Buddha’s dispensation, theoretically preserved in three repositories (*Tipiṭaka*) – disciplinary rules of the Buddha (*vinaya*), the discourses of the Buddha (*suttanta*), the analytic doctrine of the Buddhist canons (*abhidhamma*), expounded by the Buddha during forty-five years of His preaching. Obviously enough, it is not easy to accumulate and study these essences and to practise them by approaching the whole *Tipiṭaka* which is voluminous and compared to the vast ocean. So, having made the systematic and effective abridgement of the *Tipiṭaka* through the threefold essence, these two indispensable texts: the *Paṭisambhidāmagga* and the *Visuddhimagga* have contributed to whosoever wishes to emancipate from the cycle of rebirths and to step towards the culmination of noble stage as well.

Of the two, the *Paṭisambhidāmagga* is the very first practice treatise in the dispensation of the Buddha *sāsana*. It is the product of the Most Venerable Sāriputta¹ who is the Right-hand-side Chief Disciple of the Lord Buddha as well as the Generalissimo of the *Dhamma* (*dhammasenāpati*). It is the twelfth book of the *Khuddakanikāya*² according to the *Chaṭṭhasaṅgāyanā* version in Myanmar, in which fifteen texts are integrated from the *Suttantapiṭaka* alone. This text has come down to us because of the record in the first Buddhist synod by Venerable Ānanda, after he had listened to the preaching of the *Paṭisambhidāmagga* by the Most Venerable Sāriputta. The *Visuddhimagga*, another practice text, was compiled by Venerable Buddhaghosa in the Sāsana Era 973, over seven hundred years after the third Buddhist synod. The *Visuddhimagga* which is extracted from four *Nikāyas*: the *Dīghanikāya*, the *Majjhimanikāya*, the *Samyuttanikāya* and the *Aṅguttaranikāya* are presented in twenty-three explanations (*niddesa*), and in essence dealing comprehensively with three clusters: morality, concentration, wisdom in the scheme of seven classifications of purification³ (*visuddhi*). These

¹ More about the Most Venerable Sāriputta will be explained on page 9 and 10.

² According to the *Chaṭṭhasaṅgāyanā* version, the list of *Khuddakanikāya* are – (1) *Khuddakapāṭha*, (2) *Dhammapada*, (3) *Udāna*, (4) *Itivuttaka*, (5) *Suttanipāta*, (6) *Vimānavatthu*, (7) *Petavatthu*, (8) *Theragāthā*, (9) *Therīgāthā*, (10) *Jātaka*, (11) *Mahāniddesa*, (12) *Paṭisambhidāmagga*, (13) *Appādāna*, (14) *Buddhavaṃsa*, (15) *Cariyāpiṭaka*.

³ Seven classification of purification (*visuddhi*) are purification of morality (*sīla visuddhi*), purification of mind (*citta visuddhi*), purification of wrong view (*diṭṭhi visuddhi*), purification by overcoming doubt (*kankhāvitaraṇa visuddhi*), purification by knowledge and vision of what is the path and what is not path (*maggāmagga ñāṇadassana visuddhi*), purification by knowledge and vision of the course of practice (*paṭipadā ñāṇadassana visuddhi*) and purification of knowledge and vision (*ñāṇadassana visuddhi*).

two texts play a crucial role as the prime instruction manuals for meditation teachers in providing guidance to the practitioners.

That is why the *Visuddhimagga* is better known than the *Paṭisambhidāmagga*. One of the reasons is that the structure of the *Visuddhimagga* follows the well-established scheme of the threefold training: morality, concentration and wisdom, and is therefore easier for the meditators to understand despite the fact that the *Paṭisambhidāmagga* has more precise classification of the threefold training. Another reason is that the *Visuddhimagga* has been popularized with translation into different languages. The *Paṭisambhidāmagga* text remains, however, the complete practice text which offers various comprehensive ways to the realization of supramundane *dharmas*, this comprehensive product reflects the status of the Most Venerable Sāriputta who was ranked as the most intelligent arahant second only to the Buddha having declared by the Buddha foremost among those who possessed wisdom (*etadagga mahāpañña*⁴).

The *Paṭisambhidāmagga* is immensely useful not only for the meditation masters but also the Buddhist scholars. The well-known meditation masters such as Ledi sayadaw, Mahāsi sayadaw, Pa-auk sayadaw etc., highlighted and quoted some facts from the *Paṭisambhidāmagga* text taking as a valuable reference. Ledi Sayadaw who wrote several *vipassanā* texts said in the *Nibbānadīpanī* text, one of his products, as follows –

Elimination of Nibbāna (Vikkhambhana Nibbāna) is more superior than Temporary Nibbāna (Tadaṅga Nibbāna) explained earlier in billion times, but not superior than successful insight (*vipassanāsiddha*) or eighteen Temporary Nibbāna (Tadaṅga Nibbāna) which are accomplished through eighteen great insight wisdom (*mahāvīpassanāñña*) described in the *Paṭisambhidāmagga Pāṭi*; only (Samuccheda Nibbāna) is more superior than Vipassanāsiddha Tadaṅga Nibbāna⁵.

Definitely, meditation masters have to refer to the *Paṭisambhidāmagga Pāṭi* in developing loving kindness also. Five hundred and twenty eight modes of loving-kindness are cited⁶ by Mahāsi Sayadaw in one of his books named ‘Brahmavihāra’ taking out from the *Paṭisambhidāmagga Pāṭi*. The above mentioned evidences show that the *Paṭisambhidāmagga* text is applied by the meditation masters in offering guidelines for good practice and in examining the grades of meditation progress of the practitioners in line with the Buddha’s intention. For Buddhist scholars, the *Paṭisambhidāmagga* is used as an adequate reference; in Myanmar, students of *Dhammacariya* Honours have to study it as a principal text.

⁴ A. I, p. 23 (This is my own translation based on the source of the Most Venerable Sāriputta.)

⁵ Ledi Sayadaw, *Nibbānadīpanī* (Yangon: Mother Ayeyarwaddy Publishing House Press, 2000), p. 74 (This is my own translation based on the source of that book.)

⁶ Mahāsi Sayadaw, *Brahmavihāra*, (Yangon: Stars Empire - One Stop Printing Service, 2006), pp. 20-28

The text of *Paṭisambhidāmagga Pāḷi* has been translated into Myanmar indeed also in English, both have been published. Perhaps, it has been translated into other languages as well. These translations make easy to study the text. More applicable is English translation than other language translations throughout the world. If there is no English translation text in studying the *dhamma*, merely a few people can understand the profound *dhamma*. That is why, it would certainly widen the present study scope which has its importance for propagation of the *Theravāda Buddha sāsana*.

Understanding the profound *dhamma* conveys to the endurance of the *sāsana* that depends on sustainability and propagation of it by the Buddhists. To endurance of the *sāsana*, the Buddha warned of the trends of the evaporation of the *sāsana* in the *Aṅguttaranikāya* as follows: lack of teaching of three baskets (*tipiṭaka*), lack of teaching of *pariyatti* entirely as they have learnt by the teachers, lack of extensive exposition by the teachers, teaching or studying incorrect words, wrong meanings etc., and rarity of the teachers or learners in *pariyatti*⁷. From the above prominent saying of the Buddha, besides the *Pāḷi* canons which are the original words of the Buddha, the commentaries that are produced by the teachers who know well the measure of the Buddha's messages (*Buddhamataññū*) play a central role to understand the *dhamma* extensively in studying the Buddhist literature and decide the growth or decline of the Buddha *sāsana*.

When defining the word '*aṭṭhakathā*', the meaning of the original *pāḷi* word (*attha*) or interrogation (*paripucchā*), or expository word (*samvaṇṇanā*) is termed the miscellaneous group (*pakiṇṇaka*) or commentary (*aṭṭhakathā*). Commentary is defined in the Book named 'A study of *Pāḷi* literature' thus:

According to Indian tradition, a commentary means reading new meanings back into old texts according to one's own education and outlook. It explains the words and judgments of others as accurately and faithfully as possible; and this remark applies to all commentaries, Sanskrit as well as *Pāḷi*⁸.

Some commentaries have remained to be rendered into English in the field of *pariyatti* although the majority of Buddhist *Pāḷi* canonical texts have been translated into English. As an unfinished translation, the *Paṭisambhidāmagga Aṭṭhakathā* rendering into English is a major requirement for a reference in both of meditation and studying.

Indeed, the study of the *Pāḷi* canons has been traditionally aided by various commentaries. Some of which are thought to have existed since the lifetime of the Buddha. Different types of commentary are based on chronologically as follows:

⁷ The other causes of *Dutiya Saddhammasammosa sutta* as follows: the short cut way by the learners and lack of reciting thoroughly and lack of consideration in the Buddha's words (*pariyatti*). The other causes of *Tatiya Saddhammasammosa sutta* are followings: absence of acceptance of others' admonishment, striving for gain or fame and discrimination due to quarrels. (A. II, p. 156)

⁸ Bimala Churn Law, *A History of Pāli Literature* (New Delhi: Rekha Printers Pvt.Ltd, 2000), p. 396

Table 1
Different Types of Aṭṭhakathā⁹

No.	Different types of Aṭṭhakathā	Remarks
I. 1.	Buddhasaṃvaṇṇita Aṭṭhakathā	Aṭṭhakathā of the Buddha
2.	Anubuddhasaṃvaṇṇita Aṭṭhakathā (or) Sāvakaṣaṃvaṇṇita Aṭṭhakathā	Aṭṭhakathā of the Disciples of the Buddha

⁹ Tipitaka-Myanmar Abhidhāna, Vol. I (Rangoon: Department of Religious Affairs, 1994), p. 308

III.1	Porāṇa Aṭṭhakathā (or) Pubba Aṭṭhakathā (i) Buddhasaṃvaṇṇita Aṭṭhakathā, Anubuddha-saṃvaṇṇita Aṭṭhakathā and Saṅgītitthayārulha-maghadha Aṭṭhakathā (ii) Mahā Aṭṭhakathā (or) Mūla Aṭṭhakathā (or) Sīhaḷa Aṭṭhakathā	
2.	Abhinava Aṭṭhakathā (or) Saṅgha Aṭṭhakathā	The above Aṭṭhakathā are translated into Sinhalese language The commentary written by Ven. Mahā Buddhaghosa

Based on the above table, it may be considered that the *Paṭisambhidāmagga Aṭṭhakathā* belongs to the *Magadha Aṭṭhakathā* as the product of one of the celebrated commentators, Ven. Mahānāma.

Herein, a question may arise, who are the originators of the commentaries? At the Buddha's time, the great disciples of the Buddha such as the Most Venerable Upāli etc, were the pioneers in the field of commentaries¹⁰. The renowned commentators after the demise of the Buddha are mentioned in the book named 'The *Pāli* Literature of Burma', written by Dr. Mabel Haynes Bode, thus:

"The Burmese tradition as to the great commentators follows the Sinhalese, which places Buddhaghosa, Dhammapāla, Buddhatta, Ñāṇagambhīra, Kassapa, and Ānanda in the fourth, fifth and sixth centuries A.D. The earliest commentaries (*aṭṭhakathā*) and sub-commentaries (*ṭīkā*) on the three *piṭakas* are associated with these names¹¹".

The commentaries of those commentators are said to be composed of ancient *aṭṭhakathā* of ancient masters (*porāṇācariya*) which are no longer extant in creating their products.

¹⁰ "Bhagavahoti adhippāyaṃ nātvā upāli therādīhi aṭṭhakatā ṭhipitā" (Abhi-S. A, 2) (This is my own translation for the *Pāli* sentence.)

¹¹ Mabel Haynes Bode, *The Pāli Literature of Burma* (London: The Royal Asiatic Society, 1909), p. 7

In scholarly study, it is not sufficient to study only the original *pāḷi* text, but a scholar ought to study, commentary (*Aṭṭhakathā*), sub-commentary (*Ṭīkā*), supplementary *Ṭīkā* (*Anu* or *Anuṭīkā*), sweet exposition or minor *Ṭīkā* (*Madhu* or *Madhudīpanī*), little-finger manual (*lakthann*)¹², verbal explanation or essence (*Gaṇṭhipada*), exposition (*Dīpanī*), interpretation (*Yojanā*), in which the meaning of the canonical texts are included, in accordance with the route of comprehension in *dhamma*.

Commentary study is chiefly concerned with the scholars for their more intelligible study in the Buddhist literature. Certainly, scholars who are not skilful in *Pāḷi* will have obscurity in comprehension of its commentary, unless the translation work is available. Even though if one is skilful in *Pāḷi*, but if not experienced in meditation, he may still have some problems to understand the subject matter. This dissertation, translation into English of the commentary of *Paṭisambhidāmagga* (*Saddhammapakāsinī*), therefore aims at producing a useful translation, paying sufficient attention to ensure correct interpretation of the subject matters by taking the help of the second volume of the *Paṭisambhidāmagga Nissaya* that is a paraphrase translation in Myanmar version, the aid of several dictionaries and other *Pāḷi* texts, and the wise counsel of competent teachers who are learned in both *Pāḷi* and meditation. It is sincerely hoped that this dissertation partially serves as a necessity for scholars, practitioners and meditation masters for their great depth of understanding.

This dissertation owes three great benefactors, namely: the Most Venerable Sāriputta who produced the *Paṭisambhidāmagga Pāḷi*, Venerable Mahānāma who compiled the *Paṭisambhidāmagga Aṭṭhakathā* and Venerable Tejaniya who wrote the *Paṭisambhidāmagga Aṭṭhakathā Nissaya* in Myanmar.

Aggasāvaka Sāriputta, the chief disciple of the Buddha, taught the *Paṭisambhidāmagga* as a scholastic treatise in the style of *Abhidhamma* and described the attributes of supramundane *dhammas* with a systematic exposition. The Buddha praised him as an exemplary disciple, so that the Buddha used to make, sometimes, him to unravel the problems. To verify, we can study in *Saṅgīti sutta*¹³ how Aggasāvaka Sāriputta edified the monks on behalf of the Buddha not to debate in *dhammavinaya* for the sake of endurance of the *sāsana* and for the sake of gods and human beings. Moreover, he had special expertise in analytical philosophy and is regarded as the originator of the *Abhidhamma* tradition. He lighted up in the *Paṭisambhidāmagga*, the brightness of *dhamma* exceeding other *dhammas*, in accordance with his knowledge which surpassed others; for instance, seventy-three kinds of wisdom of discrimination (*paṭisambhidā ñāṇa*) are massively explained in the treatise of wisdom (*ñāṇa kathā*), sixty-eight kinds of power (*bala*) which are not seen in other texts are found in the treatise of power (*bala kathā*) and twenty-five words of voidness (*suñña*) are pinpointed in the treatise of voidness (*suñña kathā*).

The *Paṭisambhidāmagga Aṭṭhakathā*, entitled *Saddhammapakāsinī* which means ‘Exposition of Good Doctrine’ emerged from the attempt of Venerable Mahānāma who lived at Mahāvihāra monastery in Anuruddha, Ceylon, completed in the third year after the demise of King Moggallāna I (495-513), that is, in 516 AC¹⁴. He was highly regarded as an intelligent author for his thorough knowledge of the *Paṭisambhidāmagga Pāḷi* and the messages given by its author. If he was lack of substantive knowledge in such profound *dhamma*, he could not compose an extensive exposition. Venerable Mahānāma arranged the commentary of the *Paṭisambhidāmagga* in which the exposition of key concepts and philosophical terms were embraced to understand the full import of the *Pāḷi* words and the essence of the

¹² They get the name from the fact that the manuals have the thickness about one little-finger breadth.

¹³ D. III, p. 174 (This is my own translation based on the source of the *sutta*.)

¹⁴ Samapala Jayawardhara, *Handbook of Pāli Literature* (Kolombo: Karunaratne & Son Ltd. 1994), p.127

Paṭisambhidāmagga. He created this commentary referring to the authoritative sayings of the former noted teachers and dealing with comprehensive and significant *dhammas*. There is no doubt that the *Paṭisambhidāmagga Aṭṭhakathā* was compiled after the *Visuddhimagga* because the latter refers to the *Visuddhimagga* to make a reference. Obviously, the *Yuganaddhakathā* in this commentary illustrates:

“That equanimity (as reflection) carries for the meditator who reflects on such condition, having been courageous and sharp like the thunderbolt sent off by the king of gods, and like a hot iron bar sprung forward into a thing wrapped in a leaf. It is said in the path of purification¹⁵(*visuddhamagga*) in this way”.

The paraphrase translation, *Nissaya* of the *Paṭisambhidāmagga Aṭṭhakathā* which is the only Myanmar *Nissaya* literature on this commentary is compiled in two volumes. The first volume came out in 2000 and the second volume materialized in 2006; both of them appear by the endeavour of Venerable Tejaniya, the head of Shwe Taung *Pāḷi* University in Yenanchaung – a town situated in the Upper Myanmar. As discussed by Professor U Tin Lwin who produced the compilation of *Nissaya* for his Master Degree, the word ‘*Nissaya*’ literally means ‘that on which anything depends’; other meanings of it are ‘a teacher on whom a pupil depends’ (*nissayācariya*), ‘help, support or guidance’ (*nissayaṃ gaṇhāti*), and ‘to take help’ or ‘to give help’ (*nissayaṃ dadāti*)¹⁶. Regarding the *Nissaya* text, Professor U Pe Maung Tin defined thus:

“Theravāda Buddhist Texts (the canons, the commentaries, chronicles, etc.) are in *pāḷi*, an Indo-European language. These texts are given word-by-word translation into Burmese, they are so called *nissaya*. Even though the structures of these languages are totally different only a minimum of adjustment is necessary for these translations¹⁷”.

In appearing Myanmar *Nissaya* of *Tipiṭaka*, Professor U Tin Lwin mentioned thus:

“Burmese *nissaya* have inexhaustible store of material in the *Tipiṭaka*, viz., *Suttanta*, *Vinaya* and *Abhidhamma*. They have been known to the Burmans since the Pagan Period (A.D. 1044-1287) as the Three Heaps of *Piṭaka*.”

Then he said: “The earliest extant Myanmar *nissaya* so far discovered is of the *suttanta piṭaka* and the first *nissaya* of the *vinaya* was written during the 16th century¹⁸”.

The book named ‘The *Pāḷi* literature of Burma’ written by Dr. Mabel Haynes Bode stated that the several books of the *Abhidhamma* were interpreted and paraphrased in Burmese during the seventeenth century¹⁹. Furthermore, she said in that book:

¹⁵ Vis. II, p. 734 (This is my own translation based on the source of the equanimity.)

¹⁶ U Tin Lwin, *A Study of Pāli-Burmese Nissaya with special reference to the Mahāparinibbāna-Sutta* (London: School of Oriental and African Study, 1961), p. 3

¹⁷ U Pe Maung Tin, *Journal of Burma Studies Research Society, Vol. IX* (London: Oxford University Press, 1992), p.86

¹⁸ U Tin Lwin, pp. 12,13

¹⁹ Mabel Haynes Bode, p. 58

“Probably no *Pāli* work on the *Abhidhamma* has been more often translated and paraphrased than the *Abhidhammatthasaṅgaha*, of which the *Piṭakatthamain* alone mentions twenty three different Burmese *nissaya*. All the most noted theas of the seventeenth century took it in hand, and it has been carefully edited by modern teachers²⁰.

However, some literature approved that *nissaya* treatises, in Myanmar, have come out at the Pinya period in accordance with the stone manuscripts located at the Tatnwe Kyaung, Watkyiinn, Bagan, in 804 M.E or 1442 C.E. In that stone manuscript, ‘*abhidānanissaya*’²¹, included in the donation lists of *Piṭaka* Plam-leaves manuscripts. No one can tell exactly when the treatise of *nissaya* started, however, in line with the above stone manuscript it is assumed that *nissaya* treatise came out at the Pinya period in Myanmar²².

In Myanmar, having based on three-pack of palm leaf manuscripts of the *Paṭisambhidāmagga Aṭṭhakathā Nissaya* was arranged from 1199 up to 1213 M.E²³ by the ancient teachers, Venerable Tejaniya composed the *Paṭisambhidāmagga Aṭṭhakathā Nissaya* text in Myanmar version as his best attempt. That *Nissaya* text enables the Myanmar learners who are not acquainted with the *Pāli* words to overcome some difficulties concerning *Pāli* words in studying the *Paṭisambhidāmagga Aṭṭhakathā*. In the earlier days, the teachers might have to refer to palm leaf manuscripts, but as time went on it became hard to seek some old manuscripts. Those fragile palm leaf manuscripts are treasured in the libraries and museums of some countries so far, when the canonical texts have been printed in transcripts. In the field of the *Paṭipatti* transcripts, though the *Paṭisambhidāmagga* text has subsisted as an extraordinary practice text, the *Paṭisambhidāmagga Aṭṭhakathā*, nowadays, is merely observed by a few learned teachers and scholars who compile the treatises and becomes as a rare reference book despite its substantial values. The reason is that even though the *Paṭisambhidāmagga Pāli* text itself is wider and more extensive than the *Visuddhimagga* at the extent of meditation practice, only those who have wide knowledge in *dhmma* are able to comprehend the *Paṭisambhidāmagga*; therefore the *Paṭisambhidāmagga Aṭṭhakathā* which is the elaboration of the *Paṭisambhidāmagga* inevitably becomes the infrequent reference. Even in Myanmar, it is rarely exploited as a reference and so-called ‘the sleeping text’ (Kyaneipt). In order to underline the significance of the *Paṭisambhidāmagga Aṭṭhakathā*, the work of translation into English is the main sector.

In this commentary, three clusters are involved; they are namely: *Mahāvagga*, *Yuganaddhavagga* also known as *Majjhimavagga* and *Paññāvagga* also called *Cūḷavagga*. Each group comprises of ten diverse sub-groups (*kathā*). This dissertation covers **the Group of the Pair of Tranquillity and Insight (*Yuganaddhavagga*)** and acts partly in an exertion of the translation of *Paṭisambhidāmagga Aṭṭhakathā*. The length of ten divisions (*kathā*) with more

²⁰ Ibid, p. 62

²¹ It is described in the twenty seventh lines of third page in the stone manuscripts.

²² *Tipiṭaka Pāli-Myanmar Abhidhāna*, p. 48

²³ Myitkwey Sayadaw (VI), *The New History of Pitaka (Myanmar version)* (Yangon: Computerised, 2000), p.66

explanations far exceeds the original *Pāḷi* text; it explicates fundamentally dealing with the complete practice of meditation. This dissertation attempts to make available not only complete translation of *Yuganaddhavagga*, but the isolated usage of some *Pāḷi* words, the elaboration dealing with the subject matters, disclosing the hidden things and the definition of other texts are also provided in this dissertation. Additionally, we have found some apt words which are different from some *Pāḷi* dictionaries are also particular to this commentary. For example, the word ‘*āsevatī*’²⁴ is expressed as ‘associate, frequent, etc.,’ in the PTS Dictionary, yet, in the Critical *Pāḷi* Dictionary, it is rendered as ‘repeat, cultivate, enjoy, etc., so herein, it is translated as ‘repeat’ according to the context; in the PTS Dictionary, the word ‘*avatthā*’²⁵ is given two senses: thrown away, aimless, but, to be proper meaning, ‘*avatthā*’ is translated as ‘period’ in this dissertation. Such apt words are described in the footnotes of each chapter.

This dissertation employs two methodological approaches: textual analysis method and comparative analysis method. With textual analysis method, this dissertation describes the proper interpretation of each *Pāḷi* words, some *Pāḷi* knowledge (for example – the use of *peyyāla*, *hi*, *pana* etc.), the creative new translation words according to the context, taking sense for different *Pāḷi* method and further explanation dealing with the practice. And some hidden words which are necessary for the context are put in the blankets. Furthermore, dealing with *Pāḷi* grammatical points, some expository words (*saṃvaṇṇanā*²⁶) which explain particular *Pāḷi* words are taken out from the commentary text and appended in footnotes of each chapter. With comparative analysis method, highlighting the different sense of *Pāḷi* words from the various *Pāḷi* texts with complete footnotes, description dealing with the reason for using such meaning and some different definitions compared with other *Pāḷi* texts are presented here.

Now, some distinctive words and some comparison with other texts from each chapter will be explicated in this introduction. In addition, some facts stated in the original *Pāḷi* text are declared again in each chapter as a link between original *Pāḷi* text and its commentary for the purpose of clear comprehension in studying this commentary.

The Treatise of *Yuganaddha* (*Yuganaddhakathā*), **the chapter I**, is based on *Yuganaddha sutta* described in the *Catukkanipāta* of the *Aṅguttaranikāya*²⁷. The Most Venerable Sāriputta, whereas residing at Ghosita Monastery in Kosambi, heard *Yuganaddha sutta* from Venerable Ānanda who expounded that *sutta* at the presence of the Buddha. So, *Yuganaddha sutta* is an utterance of a disciple of the Buddha (*sāvaka* *abhāsita*). In that *sutta*, Venerable Ānanda claimed that noble persons attained arahatship by four ways of practice or one way of them by which one can uproot fetters (*saṃyojana*) and latent tendency defilements (*anusaya kilesā*). That *sutta* pinpoints four different ways through which one can attain the path (*magga*), fruition (*phala*) and Nibbāna; these ways are namely: the way preceded by tranquillity (*samathapubbāṅgama*),

²⁴ Ps. A. II, p. 586

²⁵ Ibid.

²⁶ The root ‘*vaṇṇa*’ is in the sense of detailed explanation (*vitthāra*), thus, the word which explains in detail to the meaning of *pāḷi* is named as *saṃvaṇṇanā*.

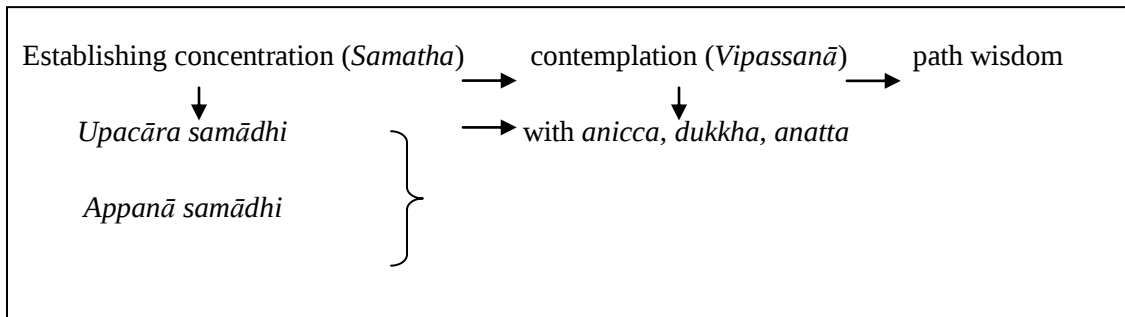
²⁷ A. I, p. 473

the way preceded by insight (*vipassanāpubbaṅgama*), and the way preceded by the pair of tranquillity and insight (*yuganaddhapubbaṅgama*), the way preceded by the distraction of *dhamma* (*dhammuddhacca pubbaṅgama*). The *Paṭisambhidamagga Aṭṭhakathā* offers clarifications of these four ways in detail.

The first way, the way preceded by tranquillity (*samathapubbaṅgama*) is the way of developing insight preceded by tranquillity. Regarding that way, it is mentioned in the *Paṭisambhidāmagga Pāḷi* that one develops insight after attaining the concentration of meditative absorption (*appanā samādhī*) as part of tranquillity²⁸. In other words, it is contemplation as impermanence, suffering, and non-self on consciousness and its concomitants which have arisen in the concentration of meditative absorption. Also, in the *Aṅguttaranikāya Ṭīkā* and the *Majjhimanikāya Aṭṭhakathā*, it is similarly stated that developing insight preceded by tranquillity is for the meditator who practises the way of using *samatha* as the carriage (*samathayānika*); he has to first establish access concentration (*upacāra samādhī*) or concentration of meditative absorption (*appanā samādhī*) as tranquillity; as insight, then, with three characteristics: impermanence, suffering and non-self, he has to contemplate either the access concentration or the concentration of meditative absorption or the *dhammas* associated with that concentration. In this way, tranquillity comes first and afterwards insight will arise²⁹.

Table 2

The path preceded by tranquillity (*Samathapubbaṅgama*) or (*Samathayānika* way)



In focusing on some distinct words, by the way of *samathapubbaṅgama* in the *Paṭisambhidāmagga Pāḷi*, four layers of the meanings of the word ‘*bhāvanā*’ are described in depth thus: development in the sense of non-excess of ideas produced therein, development in the sense of single function of the faculties, development in the sense of effectiveness of the appropriate energy, and development in the sense of repetition³⁰. Such senses of *bhāvanā* have not been found elsewhere except the *Paṭisambhidāmagga Pāḷi*.

²⁸ Ps, p. 282

²⁹ A. T. II, p. 344; Ma. A. I, p. 112 (This is my own translation based on the source of the commentary and sub-commentary.)

³⁰ Ps, p. 284; Bhikkhu Ñāṇamoli, *The Path of Discrimination* (London: The Pāḷi Text Society, 1982), p. 288

Moreover, regarding concentration, it is described in the *Visuddhimagga* thus: (a) preparatory stage of concentration (*parikamma samādhi*), access concentration (*upacāra samādhi*) and concentration of meditative absorption (*appanā samādhi*) are established through forty meditation subjects, (b) the concentration through the attainment of eight *jhānas* (i.e. four material *jhānas* and four immaterial *jhānas*) and (c) momentary concentration (*khaṇika samādhi*) that occurs at the short moment of being mindful on the sense objects. But, in this chapter, concentration is described by analysing these ways: (a) through non-ill will (*avyāpāda*), (b) through perception of light (*alokasaññā*), (c) through non-distraction (*avikkhepa*), (d) through definition of *dhamma* (*dhammavavatthāna*), (e) through wisdom (*ñāṇa*), (f) through gladness (*pāmojja*), (g) through the attainment of eight *jhānas* (i.e. four material *jhānas* and four immaterial *jhānas*), (h) through ten *kasiṇas* such as earth *kasiṇa* and so on, (k) through ten recollections (*anussati*) such as recollection of the Buddha and so on, (l) through ten corpses (*asubha*) such as the bloated corpse and so on, and (m) through the process of practising breathing in and breathing out (*ānāpāna*)”³¹. Such uncommon description of concentration, although it seems to be similar to the concentration described in the *Visuddhimagga*, is given in explication in this commentary.

The second way, the path preceded by insight (*vipassanāpubbaṅgama*) is the way of developing tranquillity preceded by insight. Herein it is defined that insight is contemplation of materiality, sensation, perception, mental formation, consciousness, eye, ear, nose, tongue, body, mind, ageing and death as impermanence, as suffering, as non-self; tranquillity is unification of cognizance and non-distraction by the state of Nibbāna as the object which is relinquishment of *dhammas* arisen in the insight³². More detail than other texts, the commentator defined the words of insight and concentration in this commentary.

Furthermore, insight acts as forerunner is explained as following. Firstly, the insight is said without having fixed on sense objects of three realms as impermanence, as suffering and as non-self; later, insight is said having fixed on the sense objects of three realms³³ as form as impermanence, suffering and non-self. In that insight, because of the state of *Nibbāna* as the sense object which gives rise to the cause of arising *dhammas* which are consciousness and mental concomitants by the nature of standing at the *Nibbāna*, the meditator has calmness which is produced by the neighbourhood concentration (*upacāra*) and the concentration of meditative absorption (*appanā*). Thus it is the development of insight first and tranquillity afterwards³⁴.

In the commentary and sub-commentary of the *Aṅguttaranikāya*, it is mentioned that developing tranquillity preceded by insight is for the meditator who practises the way of using *vipassanā* as the carriage (*suddhavipassanāyānika*). One who attains insight wisdom, normally,

³¹ Ibid, p.285

³² Ps. A. II, p. 188

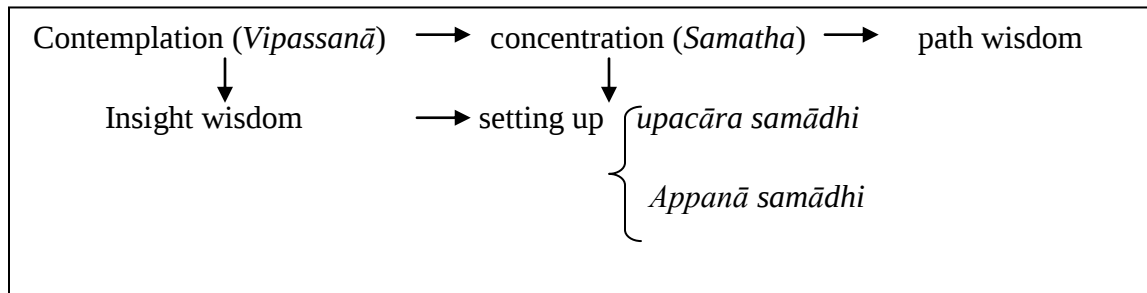
³³ the realm of sensual pleasure, the realm of materiality and the realm of immateriality

³⁴ Ps. A. II, p. 188

sets up the concentration having stood on the insight, and such person also can attain the path wisdom (*arahattamagga*)³⁵.

Table 3

The path preceded by Insight (*Vipassanāpubbaṅgama*) or (*Suddhaviṇṇaṇṇika* way)



As regards *Suddhaviṇṇaṇṇā*, a controversy has taken place among some meditation teachers; some assume that for the practice of *suddhaviṇṇaṇṇā* there is no for concentration, but other claim that no one is probable to develop insight wisdom without concentration. In reality, lack of concentration leads not to development of insight wisdom as said by Lord Buddha in *Samādhī sutta* as following: “*Samādhīṃ bhikkhave bhāvētha samāhito, bhikkhave bhikkhu yathābhūtaṃ pajānāti*” means “Oh monks, try to develop mental concentration. The monk who has developed concentration will be able to see things as they really are”³⁶.

The commentary and the sub-commentary of the *Aṅguttaranikāya*³⁷ claimed that concentration is needed also for one who practises *suddhaviṇṇaṇṇā*. Indeed, he at least requires the momentary concentration (*khaṇika samādhī*) which is apart from the neighbourhood of *Jhāna* concentration such as *upacāra samādhī* and *appanā samādhī*. To justify, one who practises *suddhaviṇṇaṇṇā*, owing to the increasing insight wisdom, occurs the insight of discernment leading to uprising (*vuṭṭhānagāmini vipassanā*) which speedily tends towards the Nibbāna or the unconditioned state, having emerged from the conditional sense. In that *vuṭṭhānagāmini vipassanā*, the noble eightfold path including right concentration or one-pointedness of the mind which is come about by concentrating on the Nibbāna is also accomplished. In other words, it is the state that one-pointedness of the mind so-called the momentary concentration is fixed on the Nibbāna as the sense object³⁸. For the previously

³⁵ A. A. II, p. 346; A. T. II, p. 344 (This is my own translation based on the source of the commentary and sub-commentary.)

³⁶ S. II, p. 12 (This is my own translation for the *Pāḷi* sentence.)

³⁷ Ibid.

³⁸ M. A. I, p. 113 (This is my own translation based on the source of the commentary.)

mentioned, the insight wisdom is impossible to develop in the absence of concentration³⁹.

The third way, the way preceded by the pair of tranquillity and insight (*yuganaddhapubbaṅgama*) is the way of practising *samatha* and *vipassanā* alternately until to attain the path wisdom (*magga ñāṇa*). The development of the pair are by sixteen conditions – in the sense of sense object (*ārammaṇat̐thena*), in the sense of an object of sense (*gocarat̐thena*), in the sense of abandoning (*pahānat̐thena*), in the sense of abandonment (*pariccāgat̐thena*), in the sense of emerging (*vuṭṭhānat̐thena*), in the sense of turning away (*vivat̐tanaat̐thena*), in the sense of calmness (*santat̐thena*), in the sense of excellence (*paṇītat̐thena*), in the sense of emancipation (*vimuttat̐thena*), in the sense of freedom from mental intoxicants (*anāsavat̐thena*), in the sense of going across (*taraṇat̐thena*), in the sense of signlessness (*animittat̐thena*), in the sense of desirelessness (*appaṇihitat̐thena*), in the sense of voidness (*suññatat̐thena*), in the sense of the same function (*ekarasaat̐thena*), in the sense of without surpassing (*anativattanaat̐thena*) – which are not seen in other texts are specifically mentioned in the *Paṭisambhidāmagga Pāḷi*⁴⁰.

In this commentary, *yuganaddha*⁴¹ way is clarified that, firstly, the meditator enters upon the attainment of meditative absorption, and then contemplates the formations of meditative absorption with three characteristics. How does he practise? Firstly he enters upon the first *jhāna*, then emerges from that *jhāna* and contemplates the formations of that *jhāna*⁴² with three characteristics; next he practises in the same way for the second *jhāna*, then emerges from that *jhāna* and contemplates the formation of that *jhāna* with three characteristics; after that he engages in the third *jhāna* ... fourth *jhāna* ... (up to) the *nevasaññānāsaññāyatana jhāna*⁴³ then emerges from that *jhāna* and contemplates the formation of that *jhāna* with three characteristics⁴⁴. From this description, it seems the *yuganaddha* way explained in the *Yuganaddha Sutta* is only for the meditator who practises insight meditation, having entered into the *jhānasamāpatti*. But this description does not seem to be common because usually in the *yuganaddha* way *samatha* and *vipassanā* are practised together without exceeding each other as like the two oxen fasten in the yoke without one exceeding the other; this is what the quotation “*samathavipassanānaṃ aññamaññaṃ antivattanaat̐thatho, tesameva yuganaddhaat̐tho*”⁴⁵ seems to be suggesting.

³⁹ M. T. I, p. 204

⁴⁰ Ps, p. 285

⁴¹ The word ‘*yuganaddha*’ is described as ‘*yuganandhā*’ in some *Pāḷi* texts. In some texts, *yuganaddha* means the pair of faith and wisdom or the pair of effort and concentration. (Silak. A. B. T. I, p. 408)

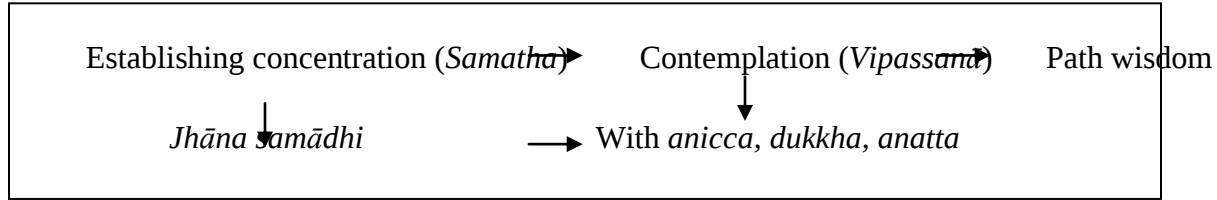
⁴² The formation of *Jhāna* refers to the *Jhāna* factors such as the initial application of the mind (*vitakka*) etc.

⁴³ The attainment of eight *jhānas* are namely: the attainment of first *jhāna*, of second *jhāna*, of third *jhāna*, of fourth *jhāna*, of *ākāsānancāyatanā jhāna*, of *viññānancāyatanā jhāna*, of *ākiññancāyatanā jhāna* and of *nevasaññānāsaññāyatana jhāna*.

⁴⁴ Ps. A. II, p. 188

⁴⁵ Ps. A. I, p. 83

Table 4

The pair of tranquillity and insight (*Yuganaddha*)

The fourth way, the path preceded by the distraction of *dhamma* (*dhammiuddhacca pubbaṅgama*) is the way to attain the path wisdom by dispelling the distraction of *dhamma* (*dhammuddhacca*) with *vipassanā* wisdom. The distraction of *dhamma* means before attaining any real meditative achievements, the meditator first comes across ten kinds of obstacles that can delude the mind and delay or derail the progress in the practice. They are called swaying experience (*uddhacca*) which must be overcome. By means of swaying in impurities of insight which distracts his mind the meditator cannot attain the higher states. In the *Abhidhamma* perspective, it is the arising of an element called distraction (*uddhacca*) and its association with consciousness. They are usually called *upakkilesa* signifies impurities, corruptions, imperfections. Ten kinds of *dhammas* which make the insight meditation impure is called *vipassanūpakkilesa* are namely: light (*obhāsa*), joy (*pīti*), tranquillity (*passaddhi*), determination (*adhimokkha*), exertion (*paggaha*), happiness (*sukha*), wisdom (*ñāṇa*), mindfulness (*upaṭṭhāna*), equanimity (*upekkhā*), craving (*taṇhā*). These appear at the time of occurring insight wisdom of arising and passing away (*udayabhaya ñāṇa*).

The mind is taken up by the distraction of *dhamma* because of the cause of the ten kinds of impurities of the insight meditators who have dull wisdom. For the meditator whose knowledge in *dhamma* is still deficient, when the light arises, he grasps that “*Indeed, for me from this time, such type of light has never arisen before, I have certainly attained the path; I have certainly attained the fruition.*”⁴⁶, thus, he takes just non-path as the path; just non-fruition as the fruition. For that person, the process of insight is straying away⁴⁷.

Also, ‘*dhammuddhacca*’ is mentioned in the *Aṅguttaranikāya Aṭṭhakathā* that when impurities of the insight such as light and so on manifest in practising insight, the arisen mind takes hold of these impurities as the noble *dhamma*; this stage is distraction of *dhamma* which goes astray from the meditation subject. The mind which is being taken by the distraction of *dhamma* is named *dhammuddhaccaviggahitamānasa*. While this mind has arisen in him, he cannot know the truth like the formations are impermanence etc⁴⁸. But, how the meditator should overcome the state of distraction of *dhamma* is underlined in this commentary by abandoning the distraction of *dhamma*, he overcomes those impurities of insight and comes back to the trend of insight. It means that when he ignores these impurities of insight and contemplates the meditation object steadily, no sooner his mind will fix on Nibbāna as the sense object. Despite the explanation of ‘*dhammuddhacca*’ can be seen in some texts such as the *Visuddhimagga*, *Samyuttanikāya* and *Aṅguttaranikāya*, the way of ‘*dhammuddhacca pubbaṅgama*’ which causes to attain the noble path is pinpointed in this commentary.

⁴⁶ “*Na ca vata me ito pubbe evarūpo obhāso uppannapubbo, addhā maggaṃ pattomhi, phalaṃ pattomhi*”

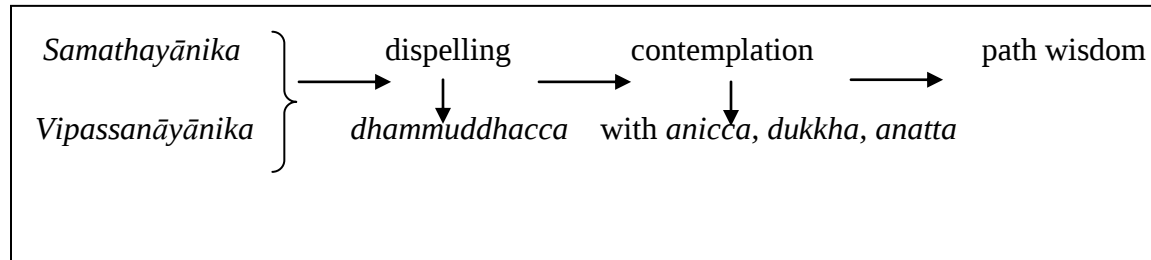
⁴⁷ Ps, p. 100 (This is my own translation based on the source of the *sutta*.)

⁴⁸ A. A. II, p. 142; A. T. II, p. 344 (This is my own translation based on the commentary and sub-commentary.)

It is worth noting here that, the specific facts dealing with *dhammuddhacca pubbaṅgama* can be extensively learnt in this commentary, but not in other texts. To clarify, of four types of person – (1) the meditator who has dull wisdom, (2) the meditator who has medium wisdom, (3) the meditator who has quick wisdom, (4) the meditator who has extreme quick wisdom, the first person who has dull wisdom reaches the distraction of *dhamma*; he is stained, tormented and oppressed by the defilements which are craving, conceit and wrong view; he decreases the mental development for destroying the opposite of defilements. The second person who has medium wisdom is distracted by the distraction but is not stained with defilements; he decreases the mental development and does not proceed owing to the state of the undue confidence in oneself. The third person who has the quick wisdom is also distracted with the distraction, but is not stained with defilements and does not decrease the mental development as well because of that undue confidence in oneself. The fourth person who has the extreme quick wisdom is distracted with the distraction, but is not stained with the defilements and does not decrease the mental development due to standing in the firm place for being devoid of the defilements⁴⁹. Such precise explanation of *dhammuddhacca* for four types of person is the only elucidation in this commentary, but not in other texts.

Table 5

The path preceded by the distraction of *dhamma* (*dhammuddhacca pubbaṅgama*)



The aforementioned four ways to the attainment of path wisdom: *samathapubbaṅgama*, *vipassanāpubbaṅgama*, *yuganaddha* and *dhammuddhacca-pubbaṅgama* are described in the *Paṭisambhidāmagga Pāḷi*, and then its commentary makes these ways clear by providing more detail. However, in the ‘Text of *Vipassanā* Practice (*Vipassanā shunee Kyam*)’ which is one of the products of the Most Venerable Mahāsī Sayadaw, it is stated that *yuganaddha* way is included in the *samathapubbaṅgama* way because it is the way of practising *vipassanā* after *samatha*; then the *dhammuddhaccapubbaṅgama* way is embraced both of *samathapubbaṅgama* and *vipassanāpubbaṅgama*; for that reason, some commentaries (e.g. the *Majjhimanikāya Aṭṭhakathā*⁵⁰) extract only two: *samathapubbaṅgama* and *vipassanāpubbaṅgama* from these four are described as the ways to the path wisdom⁵¹.

⁴⁹ Ps. A. II, p. 193

⁵⁰ M. A. I, p.112

⁵¹ Mahāsī Sayadaw, *Text of Vipassanā Practice Vol.I* (Myanmar version) (Yangon: One Toe Press, 1997), p. 87 (This is my own translation based on the source of the *sutta*.)

Now let us discuss the usages of some *Pāli* terms found in the first chapter of this commentary. Firstly, dealing with the vocative word ‘*āvuso*⁵²’, the use of which is found in both the *Aṅguttaranikāya* and the *Dīghanikāya*, that word is precisely described in this commentary thus: “When the Buddhas address their disciples thus: ‘Monks’ (‘*Bhikkhavo*’), they reply thus: Venerable Sir’, (‘*Bhaddanta*’). However, the disciples presume that they should not be same to the Buddhas’ addressing, so they address to the monks firstly thus: ‘brothers’ (‘*Āvuso*’), and they say, ‘monks’ (‘*Bhikkhavo*’) later; at that time, the monks give the reply to them thus: ‘brothers’”. In the *Dīghanikāya*⁵³, the explanation of that word can be seen as follows: “At the Buddha’s time, the monks address each other as ‘*āvuso*’; after the demise of the Buddha, only the senior monks address the junior monks as ‘*āvuso*’, yet the junior monks do not address the senior monk as ‘*āvuso*’”. So the more accurate explanation of that word can be seen in this commentary.

Next, the word ‘Kosambi’ is explained in the commentary thus: “The town is named as Kosambi because abundant *Schleichera Trijuga* plants (*kosamba*) existed in those places such as the park, pond and so on of that town; however, some commentators said that because it was created near the hermitage of the sage named Kosamba, it was named as Kosambi”. There are a few differences between the explanation of this commentary and other authors. The Dictionary of *Pāli* Proper Names and the *Majjhimanikāya*, mentioned thus: The two reasons for the name Kosambi; the more favoured is that the city was so called because it was founded in or near the site of the hermitage once occupied by the sage Kusumba (*Kusumbha*); another one is that large and stately margossa-trees (*Kosammarukkha*) grew in great numbers in and around the city⁵⁴.

In this chapter, the explanation of the following three words is given in terms of gradual development of the attainment thus – ‘(he) repeats’ (*āsevati*) is: the meditator repeats by means of the path of stream entry; ‘(he) develops’ (*bhāveti*) is: he develops by arising of the path of once-returner; ‘(he) makes it happen again and again’ (*bahulīkaroti*) is: he makes it happen again and again by arising of the path of non-returner and arahant.⁵⁵ Such kind of unique definitions have not been found in other *Pāli* texts and it is hard to understand what is meant. In the *Yuganaddhasuttavaṇṇanā* of the *Aṅguttaranikāya Aṭṭhakathā*, it is explained that typically, the first supramundane path or the path of stream entry occurs merely at the short moment of consciousness, so it is impossible to make repetition in that path. However, if he was credible to attain the higher path such as the path of once-returner and so on or if one continued striving insight meditation continuously to attain the path of once-returner, he would repeat, develop and make it happen again and again in that path of stream entry.

Again, these words are extensively mentioned in the *Aṅguttaranikāya Tīkā* that ‘he repeats (*āsevati*)’ means ‘he repeats by means of disenchantment (*nibbidānupassanā*)’; ‘he develops (*bhāveti*)’ means ‘he develops by means of desire for deliverance or escape

⁵² The word ‘*āvuso*’ can be used both singular and plural form.

⁵³ D. II, p.126, 127 (This is my own translation for the *Pāli* sentence.)

⁵⁴ M. A. I, p. 539 (This is my own translation based on the source of the commentary.)

⁵⁵ Ps. A. II, p. 188

(*muñcitukamyatā*); ‘he increases (*bahulikaroti*)’ means ‘he makes it happen again and again by means of reflective contemplation (*paṭisaṅkhānupassanā*)’. Or else ‘he repeats (*āsevatī*)’ means “when he attains insight knowledge of fear (*bhayatupaṭṭhāna ñāṇa*), insight knowledge of danger (*ādīnava ñāṇa*) and insight knowledge of disenchantment (*nibbidānupassanā ñāṇa*), it is repetition the path”; ‘he develops (*bhāveti*)’ means “when he attains insight knowledge of desire for deliverance or escape (*muñcitukamyatā ñāṇa*), insight knowledge of reflective contemplation (*paṭisaṅkhā ñāṇa*) and insight knowledge of equanimity towards formations (*saṅkhārupekkhā ñāṇa*), it is developing the path”; ‘he makes it happen again and again (*bahulikaroti*)’ means “when he attains insight of discernment leading to uprising (*vuṭṭhānagāmini vipassanā*), it is happening the path again and again”⁵⁶. By the above expositions, various definitions of these three words are explicated in this commentary and the commentary and sub-commentary of *Aṅguttaranikāya* as well.

In the treatise of the truth (*saccakathā*), **the chapter II**, the first discourse described in this chapter represents the discourse of truth (*Tatha sutta*) from the *Samyuttanikāya*. In that discourse, the Buddha expounded thus: “Bhikkhus, these four things are real, not unreal, not otherwise. What four? This is suffering is a thing that is real, not unreal, not otherwise. This is the origin of suffering...this is the cessation of suffering This is the way leading to the cessation of suffering is a thing that is real, not unreal, not otherwise. Thus, Monks, to know ‘this is the suffering’ ... ‘this is the way leading to the cessation of suffering’, must strive in this dispensation”⁵⁷.

To understand comprehensively on the subject of the four noble truths, in this commentary and in other texts will be given credit to some facts in the following paragraphs.

As four things stand as the noble, truths are regarded as the truths of the noble persons such as Buddhas, Silent Buddhas, arahants etc. In other words, exclusively the noble persons can understand penetratively and vividly these noble truths. Of the four truths, the noble truth of suffering (*dukkha sacca*) and the noble truth of the origin of suffering (*samudaya sacca*) are the mundane truth (*lokiya sacca*), and the noble truth of the cessation of suffering (*nirodha sacca*) and the noble truth of the way leading to the cessation of suffering (*magga sacca*) are the supramundane truth (*lokuttara sacca*). Again, *dukkha sacca* is the unpleasant effect truth (*pavatti sacca*) that is becoming in the cycle of rebirths, *samudaya sacca* is the unpleasant cause truth (*pavatti hetu sacca*) that is the cause of suffering in the cycle of rebirths, *nirodha sacca* is the pleasant effect (*nivatti sacca*) that is ceasing of all sufferings and *magga sacca* is the pleasant cause truth (*nivatti hetu sacca*) that is the cause of ceasing of all sufferings⁵⁸.

Furthermore, four noble truths that are demerit or merit or indeterminacy are easily distinguishable in this commentary. *Dukkha sacca* and *samudaya sacca* are taken as demerit. *Dukkha sacca* is taken as merit like *magga sacca* because *dukkha sacca* is arising in three realms⁵⁹. *Dukkha sacca* is taken as indeterminacy the same with *nirodha sacca*. From aforementioned facts, the noble truth of

⁵⁶ A. T. II, p. 344 (This is my own translation based on the source of the sub-commentary.)

⁵⁷ S. V, p. 430 (This is my own translation based on the source of the *sutta*.)

⁵⁸ San-B-T, p. 594 (This is my own translation based on the source of the description of *saccā*.)

⁵⁹ Three realms are the realm of sensual pleasure, of material state and of immaterial state.

suffering is taken as demerit, merit and indeterminacy truth⁶⁰. As such, discovery of merit truth, demerit truth and indeterminate truth, the fourfold noble truth is illuminated only in this commentary, but not in others.

Table 6

Four Noble Truths and their respective truths

No	Saccā	Lokiya Sacca	Lokuttara Sacca	Pavatti Sacca	Pavatti hetu Sacca	Nivatti Sacca	Nivatti hetu Sacca	Kusala Sacca	Akusala Sacca	Abyā- kata Sacca
1.	Dukkha	+		+				+	+	+
2.	Samudaya	+			+				+	
3.	Magga		+			+		+		
4.	Nirodha		+				+			+

All Buddhas taught these four noble truths to their followers in order to cease sufferings totally. Particularly, our Gotama Buddha preached the *dharmas* along His forty-five year preaching time are dealt with the four noble truths one way or another. Indeed, these four noble truths exist in the world in accordance with the nature, yet living beings are unable to see them since they are hidden by the dark

⁶⁰ Ps. A. II, p. 198

mass of ignorance. Living beings get a chance to know the four noble truths, only when one Buddha appears in the world and teaches them. That is why, the fourfold noble truth is said to be the nucleus or heart of all Buddha's teachings.

Concerning a big deal of the four noble truths, the Buddha claimed in the *Khuddakanikāya* that only the person who knows the four noble truths with understanding wisdom (*anubodha ñāṇa*) and sees them with penetrating wisdom (*paṭivedha ñāṇa*) can attain the attainment of the path which is the cause of the extinction of all intoxications of the mind (*āsava*).⁶¹ In order to clarify separately *anubodha ñāṇa* and *paṭivedha ñāṇa*, the *Saddhammapakāsinī* mentions that the path wisdom (*sacca ñāṇa*) penetrates into the four truths by two types of wisdom: the mundane insight wisdom (*lokīya vipassanā ñāṇa*) which is also named the mundane truth wisdom (*lokīya sacca ñāṇa*) and the supramundane path wisdom (*lokuttara magga ñāṇa*) which is also named as the supramundane truth wisdom (*lokuttara sacca ñāṇa*). Again the mundane path wisdom can be divided into two kinds: understanding wisdom (*anubodha ñāṇa*) and reflecting wisdom (*paccavekkhaṇa ñāṇa*). Knowing the four noble truths with *anubodha ñāṇa* is not like knowing the four noble truths with the path wisdom (*magga ñāṇa*) that directly penetrates into the four noble truths once. *Anubodha*⁶² is the knowing of the four noble truths repeatedly. At the moment prior to the path (*pubbabhāga*), *nirodha sacca* and *magga sacca* can be known with *anubodha ñāṇa* in three aspects – by hearing from the teachers (*anussava*), knowing through consideration of the states (*ākāraparivitakka*), and knowing of the view followed delighting in speculation (*ditṭhinijjhānakkhantianugata*). At that moment, *dukkha sacca* and *samudaya sacca* can be known with *anubodha ñāṇa* by pondering directly; for instance, pondering on the suffering of birth is knowing *dukkha sacca* and pondering on the craving is knowing *samudaya sacca*. By means of realizing the four noble truths, reflecting wisdom (*paccavekkhaṇa ñāṇa*) arises in the mind of the noble persons who penetrates the four noble truths⁶³.

This commentary states that the supramundane path wisdom (*lokuttarā sacca ñāṇa*) represents the penetrating wisdom (*paṭivedha ñāṇa*) as well. In the *Vibhaṅga Aṭṭhakathā* (*Sammohavinodanī*), with regard to penetrative wisdom, it is said that at the prior moment of the path (*pubbabhāga*), dealing with knowing *dukkha sacca* and *samudaya sacca*, five types of penetrating wisdom are obtained as following – penetrative knowing through studying concerned *dukkha sacca* and *samudaya sacca* (*uggaha paṭivedha*), penetrative knowing through asking the questions related to these two *saccas* (*paripucchā paṭivedha*), penetrative knowing through hearing *dharmas* dealing with these two *saccas* from the teachers (*savana paṭivedha*), penetrative knowing through keeping up in the mind by reciting or memorizing these two *saccas* (*dhāraṇa paṭivedha*), penetrative knowing through mastering these two *saccas* by three characteristics⁶⁴ (*sammasana paṭivedha*)⁶⁵. Dealing with knowing *nirodha sacca* and *magga sacca*, the penetrating wisdom is to be obtainable as penetrative knowing through hearing (*savanna paṭivedha*) thus: “*nirodha sacca* and *magga sacca* are pleasurable *saccā*” stated in the *Samyuttanikāya Aṭṭhakathā*.⁶⁶

As regards penetrating wisdom (*paṭivedha ñāṇa*), this commentary asserts that in penetrating the four noble truths, these truths are not known one after another; it is mere penetrating them concomitantly at the moment of the path with the path wisdom (*magga ñāṇa*) as single penetration (*ekappaṭivedha*).

⁶¹ Kh, p. 103 (This is my own translation for the *Pāḷi* words.)

⁶² The word ‘*anubodha*’ is combination of two words: *anu* (repeatedly) and *bujjhati* (to know). So the meaning of the word ‘*anu*’ is taken as the meaning of the word ‘*punapunam*’ (repeatedly).

⁶³ Ps. A. I, p. 386

⁶⁴ Three characteristics are impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*).

⁶⁵ Abhi. A. II, p. 109 (This is my own translation based on the source of the commentary.)

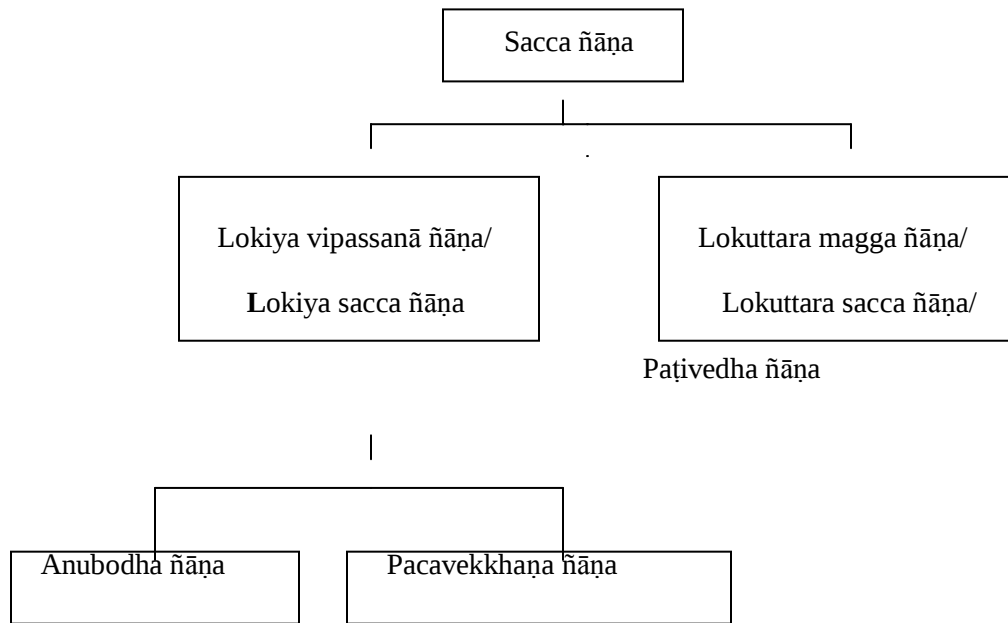
⁶⁶ S. A. III, p. 124 (This is my own translation for the source of the commentary.)

Precisely, at the moment of the path (*maggakkhaṇa*), the function of fully understanding *dukkha sacca* (*pariññā*), dispelling *samudaya sacca* (*pahāna*), realizing *nirodha sacca* (*sacchikiriya*) and developing *magga sacca* (*bhāvanā*) are accomplished simultaneously with the penetrating wisdom.

That statement is illustrated in the *Visuddhimagga*⁶⁷ thus: just as the oil-lamp, *magga ñāṇa* performs four functions simultaneously: burning up *dukkha sacca* as the wick, destroying *samudaya sacca* as the darkness, making illumination *magga sacca* as light, and finishing up all suffering (i.e. *nirodha sacca* or Nibbāna) as oil. Hence, the Buddha discoursed in these words: “Monks, a certain person who sees *dukkha sacca* sees *samudaya sacca*, sees also *nirodha sacca*, sees also *magga sacca*.”⁶⁸

Table 7

Sacca ñāṇa and its classification



How can the four noble truths be penetrated at the same time? The answer is that at the moment of the path, *nirodha sacca* is penetrated by realizing; the rest of the truths are penetrated by means of penetrating by absence of delusion (*asammoha paṭivedha*). Just like after knowing the salty taste by drinking only a drop of water in the ocean, the taste of the rest of the ocean can be known, likewise, having penetrated one *dhamma* by the nature of impermanence, all *dhammas* can be penetrated⁶⁹. By the

⁶⁷ Vis. II, p. 331 (This is my own translation based on the text.)

⁶⁸ “Yo bhikkhave dukkhaṃ passati, dukkhasamudayaṃ so passati, dukkhanirodhaṃ passati, dukkhanirodhagāminiṃ paṭipadamapi passati.” (S. V, p. 437) (This is my own translation for the Pāḷi sentence.)

⁶⁹ Katha. A. B. T, p. 185 (This is my own translation based on the source of the text.)

aforementioned condition, it is known that the four noble truths can be penetrated in concurrence at the moment of the path.

In the chapter III, the exposition of the treatise of the factors of enlightenment (*Bojjhaṅgakathāvaṇṇanā*) is said rooted in the *Bojjhaṅgadesanā sutta*⁷⁰. In that *sutta*, the Buddha focuses on seven factors of enlightenment namely, mindfulness (*sati*), the investigation of *dhamma* (*dhammavicaya*), exertion (*vīriya*), joy (*pīti*), calmness (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*). Some points of the factors of enlightenment, comparing with other texts, are explained in the following sentences to make then readily understandable.

The word ‘*bojjhaṅga*’ is defined as ‘the factor of the noble person’, the combination of ‘*bodhissa*’ and ‘*aṅgā*’ in several texts. As the factors of *jhāna* is called ‘*jhānaṅga*’ as well as the factors of path is called ‘*maggaṅga*’, even so, the factors of enlightenment is called ‘*bojjhaṅga*’. Of that word, two more meaningful definitions are indicated in this commentary similar to some texts such as the commentary of the *Vibhaṅga*, and the commentary of the *Samyuttanikāya* as well. One is that these are the factors of that supreme knowledge which are reckoned as the unity of *dhamma*, so it is called *bojjhaṅga* like factors of *jhāna* and the factors of (noble eightfold) path. Another one is that these are the factors of the noble disciples so it is also reckoned as the factors of enlightenment; these are like the features of war, of the parts of chariot and so on⁷¹.

Regarding *bojjhaṅga*, Ledi Sayadaw highlighted in the *Bodhipakkhiyadīpanī*⁷², one of his well-known books, that the supramundane path wisdom (*lokuttarā maggañāṇa*) is reckoned as ‘the highest enlightenment’ (*sambodhi*) because that wisdom sees well the four noble truths. The wing of that wisdom is the factor of enlightenment (*sambojjhaṅga*). Continuously, he uses the striking simile to *bojjhaṅga* thus: just as a bird is born again from the egg which comes out from the womb of its mother, then it flies in the sky using its wings after it is endowed with wings, so also the meditator cleanses his mind firstly by practising mindfulness on parts of the body (i.e. tranquility meditation); secondly, discerning mind and matter, he is free from ignorance with insight wisdom; thirdly, when the seven factors of enlightenment which are the wings of the path becomes mature, he steps on the stage of the noble person. In this way, Ledi sayadaw implied the significance of *bojjhaṅga* in that book.

The Buddha draws following justification from the *Samyuttanikāya* and preaches the order of *bojjhaṅga*. Of seven factors of enlightenment, the Buddha taught mindfulness firstly for being essential *dhamma* in everything. The meditator who fulfills steadfast mindfulness is able to investigate the mind and matter with wisdom as impermanence, suffering etc, thus, the Buddha taught the investigation of *dhamma* secondly. One who investigates mind and matter endeavours earnestly so that the Buddha taught exertion thirdly. As the fourth and the fifth, the Buddha taught joy and calmness, the reason why is in one who makes effort arises joy and his mind and body is tranquilized due to that joy. For one who is calm, concentration can be established easily, thus the Buddha taught concentration factor of enlightenment as the sixth. Finally but not the

⁷⁰ S. V, p. 75 (This is my own translation for the *sutta*.)

⁷¹ Ps. A. II, p. 599; Abhi. A. II, p. 466; S. A. III, p. 182 (This is my own translation based on the source of the related commentaries.)

⁷² Ledi Sayadaw, *The Manuals of Buddhism*, (Yangon: Mother Ayeyarwaddy Publishing House, 2004) p. 307 (This is my own translation based on the source of the *bojjhaṅga* section.)

last, the Buddha taught equanimity factor of enlightenment because as strong concentration grows in one, he can neglect restlessness on account of focusing his mind on the sense object. In this way, the Buddha taught these seven factors of enlightenment sequentially.⁷³

Concerning the characteristics of *bojjhaṅga*, the commentary of the *Majjhimanikāya* asserts that mindfulness factor of enlightenment has the characteristic of attendance (*upaṭṭhāna*); investigation *dhamma* has the characteristic of investigation (*pavicaya*); exertion has the characteristic of making effort (*paggaha*); joy has the characteristic of pervading (*pharaṇa*); calmness has the characteristic of tranquilizing (*upasama*); concentration has the characteristic of non-distraction (*avikkhepa*); equanimity has the characteristic of consideration (*paṭisaṅkhāna*).⁷⁴

Moreover, the commentary of *Abhidhamma* pieces together how the word ‘*bojjhaṅga*’ correlate with the word ‘*bodhi*’ as following. The seven factors of enlightenment occur in unison at the moment of supramundane path without exceeding each other and that condition is called the unity of *dhamma* (*dhammasāmaggi*). Due to the unity of *dhammas* by which the meditator penetrates the four noble truths or awakes from the sleep of the defilements or realizes the *Nibbāna*, that unity of *dhammas* is also reckoned as ‘supreme knowledge’ (*bodhi*).⁷⁵

Next, like this commentary, the above commentary shines a light on the reverse of *bojjhaṅgā* thus: these factors of enlightenment are the contrast of the inclination to the arising of sluggishness, distraction, non-exertion, striving (by wrong view), enjoyment of sensual pleasure, self-mortification, annihilationism and eternalism⁷⁶. Additionally, it is set out in the *Bojjhaṅgasamyutta Tīkā*, the unity of *dhamma* leading by the investigation of *dhamma*, exertion and joy are in contrast of sluggishness, non-exertion, enjoyment of sensual pleasure and annihilationism; the unity of *dhamma* leading by calmness, concentration and equanimity are the contrast of distraction, striving (by wrong view), self-mortification and eternalism⁷⁷.

To develop *bojjhaṅga*, it is declared in several *suttas*. In *Kāya sutta* of the *Samyuttanikāya*, the noteworthy point to fulfill *bojjhaṅga* is lighted that proper attention (*yonisomanasikāra*) should be necessarily made it happen again and again⁷⁸ in order to give rise to the unarisen factors of enlightenment and to accomplish the arisen factors of enlightenment. Then, in *Ānāpānassati sutta*, the Buddha instructed how *bojjhaṅga* should be fulfilled: if one accomplishes the meditation of mindfulness in breathing (*ānāpānassatikamaṭṭhāna*), he will fulfil the four foundations of mindfulness (*catusatipaṭṭhāna*); if one accomplishes the four foundations of mindfulness, he will fulfil the factors of enlightenment (*bojjhaṅga*); if one accomplishes the factors of enlightenments, then he will fulfil the supreme wisdom (*vijjā*) and deliverance (*vimutti*)⁷⁹.

Furthermore, in *Kuṇḍaliya sutta*, the Buddha exhorted that if one strives so that the unwholesomeness will not enter into six faculties (*indriya*) such as eye, ear, etc., he will fulfil three wholesome mental states⁸⁰ (*sucarita*); if one strives to develop three wholesome mental states, he will fulfil four foundation of mindfulness; if one accomplishes four foundation of mindfulness, he will fulfil

⁷³ S. V, p. 67 (This is my own translation based on the source of the *sutta*.)

⁷⁴ M. A. I, p. 83 (This is my own translation based on the source of the commentary.)

⁷⁵ Abhi. A. I, p. 262 (This is my own translation based on the source of the commentary.)

⁷⁶ Ibid.

⁷⁷ Aṭṭha. B. T, p. 138 (This is my own translation based on the source of the sub-commentary.)

⁷⁸ S. V, p. 58 (This is my own translation based on the source of the *sutta*.)

⁷⁹ M. III, pp. 78-87 (This is my own translation based on the source of the *sutta*.)

⁸⁰ Three wholesome mental states are non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*).

the factors of enlightenment; if one accomplishes the factors of enlightenment, he will fulfil the supreme wisdom and deliverance⁸¹.

As said by these *suttas*, to develop the factors of enlightenment, it is essential to develop first the foundation of mindfulness. Fulfilling four foundation of mindfulness is indeed the practice of *vipassanā*; accordingly, it is not at all that *vipassanā* and four foundation of mindfulness are unconnected. Inserting some significant facts of *bojjhaṅga* from several commentaries and from various *suttas* in this way, how importance of developing *bojjhaṅga* in *vipassanā* meditation clarifies in this commentary become more meaningful.

In the chapter IV, the exposition of the treatise of loving-kindness (*Mettākathāvaṇṇanā*), eleven kinds of benefits of developing loving-kindness such as he sleeps comfortably and happily; he wakes comfortably and happily⁸² etc., are described in the *Paṭisambhidāmagga Pāḷi* text and the *Aṅguttaranikāya* as well. These eleven kinds of benefits are said first in the *Paṭisambhidāmagga Pāḷi* text and in the *Visuddhimagga* afterwards.

Generally, the following common nature of loving-kindness is known for us thus: loving-kindness like cool water can extinguish the fire of hatred (*dosa*) which is the opposite of loving-kindness and can destroy the whole world; it is typical of the nature of loving-kindness to desire for other's welfare and never expect for other's return; one who develops loving-kindness is certainly living with non-hatred (*adosa*), yet one who is of non-hatred is not always living with loving-kindness; loving-kindness sprouts from sympathy and forbearance.

Now, the description of developing loving-kindness in the *Paṭisambhidāmagga Pāḷi* text and the *Visuddhimagga* will be elucidated and compared. In this commentary, the benefits of loving-kindness are explained individually in very detail, but not explained in the *Visuddhimagga*. In the *Visuddhimagga*, but not in the *Paṭisambhidāmagga*, it is described that one should first develop loving-kindness towards four types of persons in order given below: oneself (*atta*), a dear person (*piya*), a neutral person (*majjhata*) and enemy (*verī*); but loving-kindness should not be developed first towards the following persons: unloved person (*appiya puggala*), very dear friends (*atippiyasahāyaka*), neutral person (*majjhata*) and enemy (*verī puggala*)⁸³. So describing the above systematic orders fit for pervading and not fit for pervading loving-kindness first, the *Visuddhimagga* consists of the detail ways to practise developing loving-kindness more than the *Paṭisambhidāmagga*.

Next, developing five hundred and twenty eight modes of loving-kindness are described in the *Paṭisambhidāmagga pāḷi*⁸⁴ as well as in the *Visuddhimagga*⁸⁵ below. In counting five hundred and twenty eight modes of loving-kindness, three ways are prescribed as thus: the deliverance of mind by loving-kindness is practised with unspecified pervasion (*anodhiso pharaṇā mettā cetovimutti*) in five ways: all living beings (*sabbe sattā*), all breathing beings (*sabbe pāṇā*) etc; the deliverance of mind by loving-kindness is practised with specified pervasion (*odhiso pharaṇā mettā cetovimutti*) in seven ways: all female beings (*sabbā iṭṭhiyo*) etc, and the deliverance of mind by loving-kindness is practised with directional pervasion (*disā pharaṇā mettā cetovimutti*) in ten ways: the eastern direction (*puratthimāya disāya*) etc.

⁸¹ S. V, p. 72 (This is my own translation based on the source of the *sutta*.)

⁸² Ps, p. 313; A. V, p. 341

⁸³ Vis. I, p. 286

⁸⁴ Ps, p. 313

⁸⁵ Vis. I, p. 301

Only in this commentary, analysing words such as living beings (*pāṇā*), breathing beings (*bhūtā*), etc., are explained precisely as the individualized explanations why these beings are named⁸⁶. To focus some of these words, it is named as living beings (*pāṇā*) because of having the condition of association with in-breath and out-breath; it is named as creatures with distinct bodies (*bhūtā*) because of being created and because of being reproduced; it is named as persons (*puggalā*) due to falling or going to the *pum* (i.e. hell).

In addition, regarding consequence of developing loving-kindness, the *Paṭisambhidāmagga Pāḷi* gives an impactful message that five faculties and five powers, seven factors of enlightenment and eight factors of noble path are the deliverance of mind by loving-kindness's repetition, development, adornment, safeguarding requisite, equipment, and perfection⁸⁷. From the studying of comparing this commentary and the *Visuddhimagga*, the detail explanation of the noble practice of developing loving-kindness and its outcome are precisely to be known.

In the exposition of the treatise of dispassionateness (*Virāgakathā*), **the chapter V**, dispassionateness (*virāga*) represents the Nibbāna. It is introduced first in the *Paṭisambhidāmagga Pāḷi* that dispassionateness (*virāga*) is the path; dispassionateness as *Nibbāna* and dispassionateness described thus all *dharmas* born with the *Nibbāna* as their supporting objects are kinds of dispassionateness⁸⁸. The particular senses to be named *virāga* are claimed in this commentary as following. Dispassionateness (*virāgo*) means that the right view detaches from the wrong view. Then, because *virāga* is the *Nibbāna* as the object and it also stands up in the *Nibbāna*, thus it is called *virāga*. Five words of *virāga* are showed in this commentary thus: dispassionateness as sense object, dispassionateness as domain, arisen in the dispassionateness, stood in the dispassionateness and stood firmly in the dispassionateness⁸⁹.

As the knowledge of *virāga* taken from other texts, it is described in the *Visuddhimagga* that *virāga* is of two kinds: the momentary dissolution (*khaṇa bhaṅga*) of the formations is known as *khayavirāga*, and the Nibbāna is taken as *accantavirāga*⁹⁰. Then, to demonstrate the connection between *virāga* and wisdom (*ñāṇa*), it is described in the sub-commentary of the *Visuddhimagga* thus: the insight wisdom that repeatedly concentrates on the dissolution of the formation is called *khayavirāganupassanā*, and the path wisdom that sees the Nibbāna in which lust totally ceases is named as *accantavirāganupassanā*⁹¹.

The *Paṭisambhidāmagga Pāḷi* claimed that at the moment of the four noble paths such as the path of stream-entry, etc., the eightfold noble path called *virāga* fade away from their respective contrast *dharmas*. Furthermore, like the *Dhammapada* this commentary declared in this chapter that the noble eightfold is the highest, the best, the principal, the foremost, the most valuable, thus the eightfold is the best of paths⁹² in relation to the words “*Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā. Virāgo seṭṭho dhammānaṃ, dvipadānaṃ ca cakkhumā*”⁹³ which means,

⁸⁶ Ps. A. II, p. 207

⁸⁷ Ps, p. 313

⁸⁸ Ibid, p. 314

⁸⁹ Ps. A. II, p. 607

⁹⁰ Vis. I, p. 282 (This is my own translation based on the commentary source.)

⁹¹ Vis. T. I, p. 344 (This is my own translation based on the sub-commentary source.)

⁹² Ps. A. II, p. 607; Dh, p. 52

⁹³ Ps, p. 325 (This is my own translation for the *Pāḷi* sentence.)

“In the paths, the eightfold noble path is excellent; the paths which have four words (i.e four noble truths) are excellent among the truths. In *dhammas*, the *Nibbāna* is excellent; among the bipeds, the Buddha who is endowed with five eyes is excellent”.

Continuously, in the above *Pāḷi* text, various *dhammas* such as faculties, factors of enlightenment, path, foundation of mindfulness, etc., are *virāga* in the assorted senses⁹⁴; such dispassionateness is the path.

As regarded deliverance (*vimutti*) is the fruition is described in the *Paṭisambhidāmagga Pāḷi* and its commentary as well. That *Pāḷi* text mentioned two kinds of deliverance: deliverance as the *Nibbāna*, and deliverance as fruit described thus all *dhammas* born with the *Nibbāna* as their supporting-object are delivered. Here also, at the moment of the four noble fruition the eightfold noble path called *vimutti* deliver from their respective contrast *dhammas* are claimed in the *Paṭisambhidāmagga Pāḷi*. Then, various *dhammas* such as faculties, factors of enlightenment, path, foundation of mindfulness, etc., are *vimutti* in the varied senses shown in the *Pāḷi* text⁹⁵. Such kinds of particular explanation concerning *virāga* and *vimutti* are described in the *Paṭisambhidāmagga Pāḷi* and its commentary only, but not in other texts.

In the chapter VI, the treatise of the discrimination (*Paṭisambhidākathā*), *paṭisambhidāmagga* signifies four kinds of Analytical Knowledge or Discrimination (*paṭisambhidāññā*) namely: the analytical knowledge of the meaning (*attha- paṭisambhidāññā*⁹⁶), the analytical knowledge of *dhamma* (*dhammapaṭisambhidāññā*⁹⁷), the analytical knowledge of the languages (*niruttipaṭisambhidāññā*⁹⁸) and the analytical knowledge of the aforementioned three types of knowledge extensively (*paṭibhānapaṭisambhidāññā*)⁹⁹. These four kinds of knowledge are possessions of *paṭisambhidāpatta*¹⁰⁰ arahants.

Relationship between noble persons (*ariyā*) and the period subsisting of the Buddha *sāsana*, is described in the *Aṅguttaranikāya Aṭṭhakathā* that the Buddha's dispensation will endure for five thousand years as follows:

- (1) the age of *paṭisambhidāpatta* arahants for one thousand year,
- (2) the age of *sukkavipassaka*¹⁰¹ arahants for one thousand year,
- (3) the age of *anāgāmi*¹⁰² for one thousand year,
- (4) the age of *sakadāgāmi*¹⁰³ for one thousand year and

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Five things are regarded as the meaning, namely: everything dependent on conditions, *Nibbāna*, the meaning of words, the result of *kamma* and functional consciousness.

⁹⁷ Herein, *dhamma* refers to five things: every cause producing a result, the Noble Path, the spoken word, the kammically wholesome and the kammically unwholesome.

⁹⁸ It indicates that language corresponding to reality, and the unfailing mode of expression concerning the True Meaning and the Law.

⁹⁹ Abhi.II, p. 859

¹⁰⁰ *Paṭisambhidāpatta* arahants are the arahants who attained *paṭisambhidāmagga ñāṇa*.

¹⁰¹ *Sukkavipassaka* arahants are the arahants attained arahatship through practising pure insight meditation without tranquility meditation.

¹⁰² *Anāgāmi* is non-returned who has reached third stage of spiritual development.

(5) the age of *sotāpanna*¹⁰⁴ for one thousand year.¹⁰⁵ As stated by this, *paṭisambhidāpatta* arahants are the greatest nobility and available within one thousand year after the Buddha's demise. And some presumed that no arahant is valid to see nowadays in line with the above statement as the Buddha dispensation has been existed for over two thousand and five hundred and fifty years. It might be a general description of enduring the Buddha *sāsana*. However, the Buddha sermonized to the ascetic named Subhadda in *Mahāparinibbāna sutta* of the *Dīghanikāya* thus: "If the eightfold noble path was practised ardently, arahants would never be absent in the world"¹⁰⁶. There should be no doubt that, accordingly, wide learning in the abundant *dhamma* and practising the eightfold noble path ensure attaining arahatship and accomplishing *paṭisambhidā ñāṇa* ahead.

In order to accomplish *paṭisambhidā ñāṇa*, five causes are indispensable. These causes are – (i) attaining arahatship (*adhigama*), (ii) learning the *dhamma* (*pariyatti*), (iii) listening to the *dhamma* (*dhammasavana*), (iv) inquiring the meaning of *pāḷi* and *aṭṭhakathā* (*paripucchā*), (v) practising insight meditation up to the equanimity-wisdom with regard to the formations of existence (*saṅkhārupekkhā ñāṇa*) after practising the duty of contemplating the meditation subject in going along and coming back from alms round with unwavering consciousness (*gatapaccāgata*) in the past existences¹⁰⁷. These five causes ought to be perfect for those who wish for *paṭisambhidā ñāṇa*.

In this chapter, the exposition of turning the wheel of *dhamma* is emphasized and some words described in the *Dhammacakkapavattana sutta* are elucidated comprehensively. Firstly, the word 'Bārāṇasī' is defined in several ways from various texts. Due to being situated near a river named *Bārāṇasā* the town is named as 'Bārāṇasī', mentioned as such in this commentary¹⁰⁸. It is however stated in the *Pāḷi* proper names dictionary, *Bārāṇasī* evidently derives its name from the fact that it lies between the two rivers *Barnā* and *Asi*. Additionally, *Bārāṇasī* is defined in some more ways in Tipiṭaka Pāli-Myanmar dictionary thus: *Bārāṇasī* is the place where twelve ascetics descend and come into or it is the place descended by many Buddhas to preach the *Dhammacakkapavattana sutta*; it is the place where exists the stone with the shape of monkey's head; it is the place that was battle field of two kings to fight each other when the town was started as a new; it is the place that exists between two rivers named *Varaṇā* and *Asi*¹⁰⁹. Like 'Bārāṇasī', other words such as 'Migadāya', 'Isipatana', 'Pabbajita' and 'Pañcavaggi' etc., are also defined in particular in this commentary.

Concerning two extremes being regarded as wrong practices to avoid in the light of the Buddha's view, this commentary explains as following. The first one, the practise of indulgence of sensual pleasure (*kāmesu kāmāsukhallikānuyogo*) is the practice in the sensual pleasure in the substances, the sensual pleasure in the defilements or the sense objects reliance on the happiness in the sensual pleasure. Another one, the practice of devotion of self-mortification (*attakilamathānuyogo*) is the practice of one's weariness, doing to cause one's suffering¹¹⁰ such as sleeping on a bed of spreading thorns etc. Dealing

¹⁰³ *Sakadāgāmi* is once-returned who is regarded as highly advanced in spiritual progress and will return only once more in course of cycle of rebirth.

¹⁰⁴ *Sotapanna* is stream-enterer; i.e., one who has entered the stream in order to cross to the 'further shore', viz. Nibbāna.

¹⁰⁵ A. A. III, p. 238 (This is my own translation based on the commentary source.)

¹⁰⁶ D. II, p. 85 (This is my own translation for the *Pāḷi* sentence.)

¹⁰⁷ Abhi. A. II p. 194; Mahāvisuddhārāma Sayadaw, *Paramattha sarūpabhedanī Text* (Yangon: Department of Religious Affairs, 2002), pp. 459, 460 (This is my own translation based on the commentary source.)

¹⁰⁸ Ps. A. II, p. 214

¹⁰⁹ *Tipiṭaka Pāli-Myanmar Abhidhāna*, Vol. XVII, p. 209 (This is my own translation for that definition.)

¹¹⁰ Ps. A. II, p. 214

with the practice of devotion of self-mortification, some people who lack knowledge in the *dhamma* misunderstand and criticize that meditation with great effort is the practice of devotion to self-mortification. It is totally opposed to the Buddha's idea of self-mortification. Thus, in order to define *attakilamathānuyogo*, it should be presumed that the practice of devotion of self-mortification (*attakilamathānuyogo*) is the practice of oppressing oneself which is apart from the practice to attain *magga*, *phala* and Nibbāna. To avoid those two extremes: *kāmesu kāmasukhallikānuyoga* and *attakilamathānuyoga*, then the Buddha highlighted the firm reasons thus: those practices cause impurity in the present, bring consequence of suffering in the future and make bond of craving and wrong view to whom follow those practices. Letting to avoid those extremes, the Buddha pinpointed the middle path or the eightfold noble path also named as the threefold training, which is devoid of happiness and suffering stained by impurity.¹¹¹ Such specific comments are claimed in this commentary.

As to the definition of *dhammacakka*, various senses can be studied in this commentary and Tipiṭaka Pāli-Myanmar dictionary. *Dhammacakka* is taken in this commentary as two types of wisdom: the path wisdom (*magga ñāṇa*) or penetrating wisdom (*paṭivedha ñāṇa*) and the wisdom of preaching of *dhamma* (*desanā ñāṇa*)¹¹². The word *dhammacakka* is defined in several ways in Tipiṭaka Pāli-Myanmar dictionary as follow. First of all, it is defined that '*dhammacakka*' is the *dhamma* cause to be constant turning the foundation of mindfulness or turning five faculties or turning the eightfold noble path. Other definitions are – '*dhammacakka*' is threefold repository (*Tipiṭaka*) that is expounded; it is the *dhamma* command; it is the noble wheel; it is the *dhamma* wheel such as suitable place etc.; and it is the *vīriya dhamma* wheel that occurs in the body and mind¹¹³.

Again, the usage 'the *dhamma* command' is confirmed in one book arranged by Sayadaw Ashin Janakābhivamsa where '*cakka*' is rendered as 'command'; so '*dhammacakka*' is taken as 'command which of *dhamma*'. Hence, '*dhammacakkapavattana*' is giving *dhamma*-command to living being with reference to the words 'As the monks, two extremes should not be pursued' (*dve me bhikkhave, antā pabbajitena nasevitabbāṃ*)¹¹⁴.

Furthermore, this commentary demonstrates seeing penetratively the four noble truths and reflecting on the four noble truths are succeeded in different noble stages. At the stage of the learner¹¹⁵ (*sekkha*), seeing penetratively the four truths and penetration through insight knowledge of the four truths are accomplished. At the stage of arahatship¹¹⁶ (*asekha*), the reflection on the four truths is accomplished. In another way, seeing penetratively the four noble truths with stream-entry path can come about at the stage of a learner. Knowing penetratively the four noble truths with former three paths happens at the stage of a learner. Reflecting on the four noble truths can be come about at the stage of Arahatta fruition¹¹⁷. In this way, seeing, knowing and reflecting on the four noble truths are particularly indicated in this commentary.

¹¹¹ Ibid.

¹¹² Ibid, p.217

¹¹³ Tipiṭaka Pāli-Myanmar Abhidhāna, Vol. XI, p. 68 (This is my own translation for that definition.)

¹¹⁴ Pārājika-A-B-T. I, pp. 39, 40 (This is my own translation for the *pāli* sentence.)

¹¹⁵ A learner refers to one of the seven noble persons who are in the course of threefold training. They are: one who attains stream-entry path, one who attains stream-entry fruition, one who attains once-return path, one who attains once-return fruition, one who attains non-return path, one who attains non-return fruition, one who attains arahant path.

¹¹⁶ One who does not require any further practice is so called *asekha* (i.e. arahant) in *pāli*.

¹¹⁷ Ps. A. II, p. 216

One different thing of this commentary and Tipiṭaka Pāli-Myanmar dictionary is that this commentary describes the wisdom that sees these four truths as they really are (*yathābhūta ñāṇa*) as the wisdom that it is the truth (*saccañāṇa*), which is one of three types of wisdom comprised in that *sutta* (i.e. *dharmacakkapavattana sutta*) namely: the wisdom that it is the truth (*sacca ñāṇa*), the wisdom that a certain function with regard to this truth should be performed (*vicca ñāṇa*) and the wisdom that a function with regard to this truth has been performed (*kata ñāṇa*)¹¹⁸. On the other hand, the Tipiṭaka Pāli-Myanmar dictionary describes *yathābhūta ñāṇa* as forty-two kinds of wisdom such as *sammasana ñāṇa*, *udayabbaya ñāṇa* and so forth¹¹⁹.

To be a lucid explanation of the twofold wisdom: penetrative wisdom and preaching wisdom, being occupied by the Buddha, this commentary clarifies below. As claimed by the *Dharmacakkapavattana sutta*, twelve modes of wisdom, which are gained by multiplying three types of wisdom such as *viccañāṇa* etc., with four noble truths, are regarded as the path wisdom (*magga ñāṇa*) or penetrative wisdom (*paṭivedha ñāṇa*). Having got twelve modes of wisdom, the sermon discoursed by the Buddha is regarded as the wisdom in preaching *dharmā* (*desanā ñāṇa*) which makes in the continuity of living beings to be increasing or turning five faculties, four foundation of mindfulness, eightfold noble path etc. So it is declared in this commentary that the penetrative wisdom arises in the Buddha firstly, and then the wisdom in preaching *dharmā* arises while distributing to others the *dharmā* realized by Himself to others¹²⁰.

Next, how much powerful these two wisdoms are showed with evidence in this commentary. Through *paṭivedha ñāṇa* and *desanā ñāṇa* like powerful weapons one thousand and five hundred defilements called enemies can be destroyed by Himself and His followers as well. As the remarkable evidence, having attained *paṭivedha ñāṇa* by Himself when the Buddha preached the *Dharmacakkapavattana sutta*, Venerable Koṇḍañña and eighteen crore deities and brahmas attained the path of stream-entry by means of *desanā ñāṇa*. Deities from six *deva* worlds and brahmas from brahma worlds made cheering sounds in evolution for that marvellous sermon. Then due to the power of *desanā ñāṇa*, ten thousand world systems shook and quaked well by moving up and down; owing to the power of omniscience or *paṭivedha ñāṇa*, the very penetrative light which is a hundred times, a thousand time brighter than the light of deities illuminated throughout the universes.¹²¹ In this way, the precise explanation of the *Dharmacakkapavattana sutta* is elucidated exceedingly in this commentary more than other texts.

Besides, enumeration of each of four kinds of *paṭisambhidāñāṇa* existed in the four noble truths are counted as sixty *dharmas*, sixty meanings, one hundred and twenty languages and two hundred and forty wisdom in this commentary; in other *dharmas* such as the four foundation of mindfulness, the road of psychic power etc., the enumeration of each of four kinds of *paṭisambhidā magga* are also counted¹²².

To focus on the words which have the distinctive senses in this chapter, the word ‘*dharmacakkhu*’¹²³, that is the penetrative wisdom in the four noble truths is taken as the first path wisdom corresponding to the *Paṭisambhidāmagga Aṭṭhakathā*. That sense is dissimilar to other texts as

¹¹⁸ Ibid.

¹¹⁹ *Tipiṭaka Pāli-Myanmar Abhidhāna*, Vol. XVII, p. 98

¹²⁰ Ps. A. II, p. 217

¹²¹ Ibid.

¹²² Ps. A. II, p. 217

¹²³ Ibid.

followings. In *Devadūta sutta*¹²⁴ and *Brahmāyu sutta*¹²⁵, the word ‘*dhammacakkhu*’ is taken as the former three path wisdoms: the path wisdom of stream enterer, the path wisdom of once-returner and the path wisdom of non-returner, whereas ‘*dhammacakkhu*’ is not taken as the wisdom of arahantship for the reason that the name ‘*āsavakkhaya ñāṇa*’ is present especially for the fourth path wisdom. In the *Samyutta nikāya Aṭṭhakathā*¹²⁶, the word ‘*dhammacakkhu*’ is used referring to wisdom occurring in the former three path wisdom and three path fruition as well. In *Rāhulovāda suttavaṇṇanā*¹²⁷, the word ‘*dhammacakkhu*’ is used as the wisdom that arises in all noble paths and noble fruitions. However, like this *Paṭisambhidāmagga Aṭṭhakathā*, ‘*dhammacakkhu*’ is taken as the first path wisdom in *Dīghanakha sutta*¹²⁸.

The next word ‘*attamanā*¹²⁹’, combination of two words (*attano+mano*), refers to ‘*sakamanā*’ which is rendered as one’s mind. For that rendering, a controversial issue may appear, “everyone has one’s mind, it is nothing special.” Herein ‘one’s mind’ denotes the meritorious mind (*kusala citta*) connected with joy and delight by keeping on himself. Only that mind will bring welfare to him by being devoid of demeritorious mind (*akusala citta*)¹³⁰. Such distinctive words and immensely knowledgeable *dhammas* are known from this *Paṭisambhidākathā* in view of the commentator.

In the chapter VII, in the turn of the truth of the treatise of the wheel of *dhamma* (*Dhammacakkakathā*), the wheel of *dhamma* (*dhammacakka*) is pointed out as two kinds: penetrating the wheel of *dhamma* as well as preaching the wheel of *dhamma*. Precisely, this commentary identifies that penetrating the wheel of *dhamma* (*paṭivedhadhammacakka*) is accomplished while sitting under the bodhi tree; preaching the wheel of *dhamma* (*desanādhhammacakka*) is accomplished in the Isipatana¹³¹.

To be comprehensive understanding what the *dhammas* are and their meanings are in each noble truth, the *Paṭisambhidāmagga Pāḷi* describes the Buddha’s utterance first and then explains them in following sentences. Dealing with the four noble truths that had not been heard before by the Buddha, He uttered thus: “There is this noble truth of suffering. Such was the eye that arose, the knowledge that arose, the understanding that arose, the supreme wisdom that arose, the light that arose.” Herein, eye is the *dhamma*, its meaning as seeing is a meaning. Knowledge is the *dhamma*, its meaning as what-is-known is a meaning. Understanding is the *dhamma*, its meaning as act-of-understanding is a meaning. Supreme wisdom is the *dhamma*, its meaning as penetration is a meaning. Light is the *dhamma*, its meaning as illumination is a meaning. These five *dhammas* and five meanings have suffering as their ground, have truth as their ground, have truth as their supporting-object, have truth as their domain, are comprised by truth, are included by truth, are erected upon truth, stand upon truth, are founded upon truth¹³². The remaining truths such as the origin of the noble truth of suffering etc, also should be understood in the same way above mentioned.

Then, why the wheel of the *dhamma* is so called is explained in many ways as:

¹²⁴ M. III, p. 178

¹²⁵ M. II, p. 143

¹²⁶ S. A. II, p. 355

¹²⁷ M. A. V, p. 97

¹²⁸ M. I, p. 497

¹²⁹ Ps. A. II, p. 216

¹³⁰ Silak. B. T, p. 191 (This is my own translation based on the Bhāsāṭikā source.)

¹³¹ Ps. A. II, p. 221

¹³² Ps, p. 342; Bhikkhu Ñāṇamoli, *The Path of Discrimination*, p. 341

“The Buddha sets going the *dhamma* and the wheel; he sets going by means of the *dhamma*; he sets going by means of practising” etc. In addition, that wheel of the *dhamma* is not to be stopped by ascetic, Brahman, deity, Māra, brahmā or anyone in the world.”¹³³

In this way, the wheel of the *dhamma* (*dhammacakka*)’ is extensively described in the *Paṭisambhidāmagga Pāṭi*.

To focus on some distinctive words in this commentary, the compound word ‘*dhammacakka*’ can be seen as different types of compound in two different places and distinctive senses of it. In the sentence “..soyeva ca dhammo kilesasattughātāya pavattanato paharaṇacakkaṃ viyāti cakkañca,”¹³⁴ meaning “That very *dhamma* is like a sharp circular missile weapon because of carrying out to kill the enemy called the defilements”, herein ‘*cakka*’ is reckoned as the weapon; thus, ‘*dhammacakka*’ is the adjectival compound (*kammadhāraya samāsa*) for having the same sense of ‘weapon’ in the words ‘*dhamma*’ and ‘*cakka*’. Therein the word ‘*dhammacakka*’ refers to ‘*paṭivedha dhammacakka*’ here by the word ‘*dhammaṃ pavatteti cakkañca*’. But in the sentence “veneyyasantāne indriyabalabojjhaṅgamaggaṅgādibhedam dhammacakkañca pavatteti,”¹³⁵ meaning “the Buddha sets going also the wheel of *dhamma* consisting of faculty, strength, factor of enlightenment and noble eightfold path in the mind of those who are accessible to the Buddha’s teaching”; thus, ‘*dhammacakka*’ is the collective compound (*dvanda samāsa*) for having different senses in the words ‘*dhamma*’ and ‘*cakka*’ and deals with mathematics. Therein, the word ‘*dhammacakka*’ refers to ‘*desanā dhammacakka*’ by the word ‘*cakkañca pavatteti dhammañca*’¹³⁶. Such specific definitions of *dhammacakka* are exposed in no other texts, but this commentary only.

Next, regarding the word ‘*pavatteti*’, it offers the different senses in two sentences. In the sentence “*bhagavā hi bodhipallaṅke nisinno maggakkhaṇe indriya...cakkhuñca dhammañca pavatteti*,”¹³⁷ which means “At the moment of the path, while the Buddha sitting under the bodhi tree gives rise the *dhammas* such as the faculty, the power, the factor of enlightenment, the constituent of the path, thus, He sets going the wheel as well as the *dhamma*”, the word ‘*pavatteti*’ is taken as ‘to give rise’ in that sentence. But, in the next sentence “*Isipatane nisinno bhagavā dhammadesanakkhaṇe veneyyasantāne...desanācakkañca pavatteti*”¹³⁸ which means “The Buddha dwelling in Isipatana sets going also the wheel of the sermon which is similar to a weapon because of carrying out the killing the enemy (so-called) defilements in the continuity (of the mind) of those who are accessible to the teachings of the Buddha at the moment of preaching *dhamma*”, the word ‘*pavatteti*’ is taken as ‘to set going’ in that sentence. So such one word with different senses in different places is explained in this chapter.

In the chapter VIII, the exposition of the treatise of supramundane (*Lokuttarakathāvaṇṇanā*), the word ‘*lokuttara*’ is divided into two words; ‘*loka*’ means ‘the world’ and ‘*uttara*’ means ‘beyond’, so ‘*lokuttara*’ means ‘beyond the world’. With reference to the words “*loko vuccati lujjanapalujjanaṭṭhena vaṭṭam*”¹³⁹, which means “suffering dealing with going round in three realms (i.e the world of sensual

¹³³ Ibid.

¹³⁴ Ibid.

¹³⁵ Ibid.

¹³⁶ Ps. A. II, p. 221

¹³⁷ Ibid.

¹³⁸ Ibid.

¹³⁹ Ps. A. I, p. 120

sphere, the world of material sphere and the world of immaterial sphere) is called ‘the world’ (*loka*)”, and the word ‘*tara*’ denotes ‘crossing’. Thus, the word *lokuttara*, in another way, is crossing over the world at the moment of the path. Then, it is also taken as crossing over the world by the path and escape from the world by the fruition¹⁴⁰. That is why, the supramundane dhammas (*lokuttara*) concern merely with the noble persons. In relation to the definition of *lokuttara*, forty-two different ways are shown in the Tipiṭaka Pāli-Myanmar dictionary¹⁴¹.

Dealing with different kinds of *lokuttara dhammas*, the *Paṭisambhidāmagga Pāli* and its commentary point out the forty-six *lokuttara dhammas*: the four foundations of mindfulness, the four right endeavours, the four roads to power, the five faculties, the five powers, the seven factors of enlightenment, the eightfold path, the four noble truths, the four fruitions of asceticism and Nibbāna. Again this commentary states that the counting of *lokuttara dhammas* above is the extensive counting; moderately, it is enumerated as nine *dhammas*: four paths, four fruitions and Nibbāna¹⁴². Regarding *lokuttara dhammas*, the *Aṅguttaranikāya Tīka* abridges the nine *dhammas* and mentions only three in brief: the path, the fruition and Nibbāna, are regarded as *lokuttara dhammas*.¹⁴³

Continuously, this commentary explains the reasons of being termed as *lokuttara dhammas* described in the *Paṭisambhidāmagga Pāli* text. They are supramundane on account of the following reasons: they cross the world (*lokaṃ taranti*); they escape from the world (*lokā uttaranti*); they come out of the world (*lokato uttaranti*) and so forth¹⁴⁴.

With regard to crossing over the world by which of noble grade, the *Abhidhamma Aṭṭhakathā* gives more messages as follows. Among the nine supramundane *dhammas*, four paths are still crossing over the world and they are still escaping from the world; four fruitions and the Nibbāna cross over the world and escape from the world. Again, in four paths, the stream-entry path still crosses over the four woeful states; the once-return path still crosses partially over the sensual sphere; the non-return path still crosses completely over the sensual sphere; the arahant path still crosses over the material world and the immaterial world.¹⁴⁵

Additionally, this is the way of four paths in escaping from the visible world (*satta loka*). Four paths are still escaping from the conditioned world reckoned as the five aggregates of clinging as not being sense object of the mental intoxicants. This is the way of four paths in escaping from the conditioned world (*saṅkhāra loka*). Again, in four paths, the stream-entry path still escape from the world of the common people; the once-return path still escape from the world of stream winner; the non-return path still escape from the world of once-returner; the arahant path still escape from the world of non-returner. This is the way of four paths in escaping from the world of sentient beings (*satta loka*). In the supramundane, all path consciousnesses and all fruition consciousnesses are the consciousnesses associated with wisdom.¹⁴⁶

¹⁴⁰ Aṭṭha. B. T, p. 125

¹⁴¹ Tipiṭaka Pāli-Myanmar Abhidhāna, Vol.XVIII, p. 316

¹⁴² Ps, p. 348

¹⁴³ A. T. II, p. 42

¹⁴⁴ Ps, p. 348

¹⁴⁵ Abhi. A. I, pp. 234-235

¹⁴⁶ Ibid.

In this chapter, to focus on different meanings in the same word, in the sentence “*nipphattipariyāyena ... iddhi*,¹⁴⁷” which means “(The path is said to be) psychic power by the cause of accomplishment,” the word ‘*pariyāya*’ should be taken as ‘accomplishment’ in accordance with the context. But in the same sentence, the words “*iminā vā pariyāyena iddhi*” are translated as “Thus it is named as psychic power figuratively,” by taking the word ‘*pariyāya*’ as ‘figurative language’.

As further explanation, how thirty-seven components of enlightenment associate with the path and fruition and how thirty-seven *dharmas* exist as the noble path can be studied more comprehensively than other texts. By the clear understanding in the exposition of *Lokuttara dhamma*, the practitioners would be the accomplishment of noble practice through thirty-seven components of enlightenment.

In the chapter IX, the exposition of the treatise of power (*Balakathāvaṇṇanā*), this commentary mentions that it is named power in the sense of unshaking; it means that the meritorious *dharmas* regarded as powers which are steady and unable to be shaken by the demeritorious *dharmas*; furthermore, these have ability to abandon the demeritorious *dharmas*. Such exposition is seen in the *Saṅgha bhāsāṭṭhā*¹⁴⁸ as well. Additionally, the *Vibhāvanī* points out power is named because of the state without oppression by disbelief (*assaddhiya*), indolence (*kosajja*), negligence (*pamāda*), distraction (*vikkhepa*), and delusion (*sammoha*) which are the opposite of the five powers and the state of unshakability¹⁴⁹.

The descriptions found in this commentary, some discourses, *Pāḷi* texts and other commentaries verify the significance of power. Generally, five factors are known as power: faith power (*saddhā balaṃ*), exertion power (*virīya balaṃ*), mindfulness power (*sati balaṃ*), concentration power (*samādhi balaṃ*) and wisdom power (*paññā balaṃ*). Of them, wisdom power is noblest as pinpointed in *Punakūṭa sutta*¹⁵⁰, but all these five powers lead correspondingly, is identified in *Daṭṭhabba sutta*¹⁵¹. To simplify, the commentary of the *Aṅguttaranikāya* states that, in the factor of stream-entry, faith power is the leader and the rest are followers; in the factor of right exertion, exertion power is the leader and the rest are followers; in the factor of foundation of mindfulness, mindfulness power is the leader and the rest are followers; in the factor of deliverance by absorption, concentration is the leader and the rest are followers; in the factor of noble truth, wisdom is the leader and the rest are followers¹⁵².

Four powers and their significance which are non-identical with these five powers identifies and points out in *Bala sutta* thus: one who is endowed with wisdom power, exertion power, faultlessness power (*anavajja balaṃ*) and assistance power (*saṅgāha balaṃ*) is able to escape from five dangers: the danger of livelihood, the danger of lack of fame, the danger of being censured, the danger of fear in the audience, and the danger of being reborn in the woeful abodes. The Buddha instructed in that *sutta* that these four powers should be possessed for the convenience of one’s living. There is no other way than fulfilling these four powers in order to be free from these five dangers¹⁵³. But in another *Bala sutta*¹⁵⁴, four powers are stressed namely: *virīya bala*, *sati bala*, *samādhi bala*, *paññā bala*. The same amount of powers such as *saddhā bala*, *hiri bala*, *ottappa bala*, *virīya bala* and *paññā bala* are underscored in next

¹⁴⁷ Ps. A. II, p. 225

¹⁴⁸ Ibid, p. 227; San. B. T. p. 571

¹⁴⁹ M. T, II. p. 223

¹⁵⁰ A. III, p. 11

¹⁵¹ Ibid, p. 12

¹⁵² A. A. III, p. 226 (This is my own translation based on the source of the commentary.)

¹⁵³ A. III, p. 173 (This is my own translation based on the source of the *sutta*.)

¹⁵⁴ A. I, p. 574

*Bala sutta*¹⁵⁵. As seven kinds of *Bala*, *saddhā bala*, *vīriya bala*, *hiri bala*, *ottappa bala*, *sati bala*, *samādhi bala* and *paññā bala* are drawn attention to in *Samkhittabala sutta*. The very same powers abovementioned are also pointed up in the *Dhammasaṅgaṇī aṭṭhakathā*¹⁵⁶.

With reference to various kinds of power, as the minimal amount of *Bala*, only two: *samatha bala* and *vipassanā bala* are expressed in the *Visuddhimagga*¹⁵⁷. On the contrary, as the maximal amount of *Bala*, kinds of sixty-eight *lokuttara bala* which are not described in other texts are elaborated in this commentary as following: faith power (*saddhābala*), exertion power (*vīriyabala*), mindfulness power (*satibala*), concentration power (*samādhibala*), wisdom power (*paññābala*), shyness power (*hiribala*), conscience power (*ottappabala*), consideration power (*paṭisaṅkhānabala*), ... ten powers of the Perfect One (*tathāgatabala*)¹⁵⁸. Then, each of them is extensively described in this commentary¹⁵⁹.

Among them, the elucidation of the power of the Perfect One is significant in the commentary. Two types of power are possessed by the Buddha, namely: the power of body and the power of wisdom. To explain the power of body of the Buddha obviously, the names of ten elephant species are mentioned and the strength equivalence between these elephants and the Buddha are pointed out. The power of the first elephant named ‘Kālāvaka’ is equivalent to the bodily power of ten men; then the power of the second elephant named ‘Gaṅgeyya’ is equivalent to the bodily power of ten ‘Kālāvaka’; next the power of the third elephant named ‘Paṇḍara’ is equivalent to the bodily power of ten ‘Gaṅgeyya’; ... in this way, at last, the bodily power of the Buddha is equivalent to the bodily power of ten ‘Chaddam’ which is the tenth elephant. Therefore, the bodily strength of the Buddha is equivalent to the power of one thousand crore of the elephants and equivalent to the power of ten thousand men¹⁶⁰.

As regards the power of wisdom, the wisdom is said as the power in the sense of being unshakable and support; various kinds of wisdom are showed in this commentary and others. Listing of ten kinds of wisdom can be seen in this commentary¹⁶¹ as well as in the *Majjhimanikāya*¹⁶². These are namely: wisdom of knowing the cause or non-cause (*thānāṭṭhānāñāṇa*), wisdom of knowing the result of one’s action (*kammavipākāñāṇa*), wisdom of the practice leading to everywhere (*sabbatthagāminipaṭipadāñāṇa*), ... and wisdom of knowing other’s mind (*cetopariyañāṇa*). In addition, in *Mahāsīhanāda sutta* of the *Majjhimanikāya* four kinds of wisdom i.e., four kinds of self-confidence wisdom, the untrembling wisdom in eight kinds of assembly, the wisdom determining in four kinds of origin, and the wisdom determining the five destinies are stated as the power of wisdom¹⁶³. Seventy-seven kinds of wisdom are also included in the power of wisdom in the *Samyuttanikāya*¹⁶⁴.

Again, the exposition of ‘the wheel of *dhmma*’ in this chapter highlights twofold wisdom – the penetration wisdom and the preaching wisdom of *dhmma*. The wheel of *dhmma* that brings one’s noble fruition which arises through wisdom is the penetration wisdom (*paṭivedhañāṇa*); the wheel of *dhmma* that brings the noble fruition of the disciples, which arises through compassion, is the preaching wisdom of *dhmma* (*desanāñāṇa*). Of them, the penetration wisdom is supramundane; the preaching wisdom of

¹⁵⁵ A. II, p. 217

¹⁵⁶ Abhi. A. I, p. 167

¹⁵⁷ Vs. II, p. 345

¹⁵⁸ Ps, p. 353

¹⁵⁹ Ps. A. II, p. 227

¹⁶⁰ Ibid, p. 229

¹⁶¹ Ibid.

¹⁶² M. I, p. 72

¹⁶³ S. I, p. 68

¹⁶⁴ S. II, p. 95

dhamma is mundane. Both of wisdom belongs to only the Buddha¹⁶⁵. In this way, this *Paṭisambhidāmagga Aṭṭhakathā* makes clear that these two wisdoms are merely the wisdoms of being possessed by the Buddha, but not by the disciples.¹⁶⁶

To focus on the distinct word in this chapter, the word ‘*kāma dhūta*’ defines variously in several texts. It mentions in this commentary as ‘the element of sensual pleasure (*kāma dhātu*¹⁶⁷)’. The commentary of *Abhidhamma* states that ‘*kāma dhātu*’ is initial application (*vitakka*) or *dhamma* of sensual realm (*kāmāvacara dhamma*)¹⁶⁸. In the next commentary, *kāma dhātu* signifies the object of sensual enjoyment (*vatthu kāma*) as well as sensual desire such as greed, etc (*kilesa kāma*)¹⁶⁹. *Kāma dhātu* has been denoted as demeritorious state (*akusala dhamma*)¹⁷⁰ by the *Yamaka Pāḷi*. *Kāma dhātu* represents, in the commentary of *Abhidhamma*, eleven realms of sensuality (*kāma bhūmi*) – six deva realms, one human realm, four woeful realms¹⁷¹. On the other hand, *Kāma dhātu* as described in the commentary of *Dīghanikāya* that refers to five aggregates reckoned as the existence of sensual pleasure (*kāma bhava*)¹⁷².

In the chapter X, the exposition of the treatise on voidness (*Suññakathāvaṇṇanā*), the sense of ‘*suñña*’ (‘*sūnya*’ in sanskrit) is taken as the supramundane path¹⁷³ despite the various meanings of ‘*suñña*’ such as empty, void, useless, Nibbāna, fourth *rūpāvacara jhāna*, *vipassanā* etc., according to the Tipiṭaka Pāḷi-Myanmar dictionary¹⁷⁴. Twenty-five words related to ‘*suñña*’ such as voidness as voidness (*suññasuñña*), voidness of formation (*saṅkhārasuñña*), voidness in change (*vipariṇāmasuñña*) etc., are widely described in the *Paṭisambhidāmagga Pāḷi*¹⁷⁵. Then their respective explanations which are not found in other texts are profoundly and completely clarified in this commentary thus – The formation of merit also is void of the remaining formations (i.e. the formation of demerit and the formation of imperturbability), thus it is reckoned as *voidness of formation* (*saṅkhārasuññaṃ*); the unpleasant ripening by means of decay and dissolution is the ripening by change; the void of that unpleasant ripening is termed as *voidness in change* (*vipariṇāmasuññaṃ*) and so forth.¹⁷⁶

The exposition of self (*atta*) and things that can be property of self (*attaniya*) can be found in the *Paṭisambhidāmagga Pāḷi* and the discourse ‘*Suññataloka sutta*¹⁷⁷’, as well thus: the world is void by these ways – eye is void of self and things that can be property of self, visible objects are void of self and things that can be property of self, eye consciousness is void of self and of belongings to self, eye contact is void of self and things that can be property of self, any feeling that arises born of eye contact is void of self and things that can be property of self, ear is void of self and things that can be property of self, sounds...nose is void of self and things that

¹⁶⁵ Ps. A. II, p. 236

¹⁶⁶ Ibid.

¹⁶⁷ Ibid.

¹⁶⁸ Abhi. A. II, p.73

¹⁶⁹ Abhi. A. III, p. 106

¹⁷⁰ Abhi. VI, p. 55

¹⁷¹ Abhi. A. III, p. 87

¹⁷² Di. A. III, p. 986

¹⁷³ Aṭṭha. B. T, p. 154

¹⁷⁴ Tipiṭaka Pāḷi-Myanmar Abhidhāna, Vol.IV, p. 346

¹⁷⁵ Ps, p. 358

¹⁷⁶ Ps. A, pp. 239-243

¹⁷⁷ Ps, p. 358; S. IV, p. 53

can be property of self, odours...tongue is void of self and things that can be property of self, flavours...body is void of self and things that can be property of self, tangible objects... mind is void of self and things that can be property of self, thinking... mind consciousness...mind contact...any feeling that arises born of mind contact is void of self and things that can be property of self. In this way, this commentary pointed out how should the practitioners practise to be void of *atta* and *attaniya*.

In particular, this chapter emphasizes the characteristic of non-self (*anatta*) and underlines how the meditator should bear in his mind the nature of *anatta* by realizing the voidness. To emulate the Buddha's conduct relation to *suñña*, *Cūlasuññata sutta*¹⁷⁸ is mentioned in this chapter that the Buddha personally says that He dwells many times in void without paying attention as village or people. Distinguishing *atta*, *attaniya*, *anatta* and *suñña*, this chapter offers the practitioners to be successful in meditation.

Furthermore, this commentary spells out extensively the word '*ekamantaṃ nisīdati*' meaning 'sit down on one side'. Notably, this commentary brings to light sitting at a suitable place which is avoiding from six kinds of faults: too far, too near, the place which is in windward, the high place, very close in the front and the back place.¹⁷⁹ Continuously, why these faults should be avoided is also explained in this chapter – if the Buddha wants to speak the person who sat down in a great distance, the loud noise have to be spoken; one who sat down in the very near place does come to close contact with the Buddha etc¹⁸⁰. Such extensive exposition dealt with proper sitting can be found only in this commentary in spite of no other text.

In this way, with the purpose of making contribution to the learners and meditators for their profound knowledge in *dhamma*, each chapter in this introduction prefaces particular clarifications, statements, comparisons with other texts, distinct words and dissimilar meanings aforementioned. Then some apt words, the dissimilar words in different version and some exposition sentences are explicated as footnotes in each chapter.

¹⁷⁸ Ma. III, p. 103

¹⁷⁹ Ps. A. II, p. 238

¹⁸⁰ Ibid.

Chapter I: The Chapter of the Pair of Tranquillity and Insight (*Yuganaddhavagga*)

I. The Exposition of the Treatise of the Pair of Tranquillity and Insight

(*Yuganaddhakathāvaṇṇanā*)

1. Now, it is the explanation, not yet expounded before, in the treatise of the pair of tranquillity and insight (*yuganaddha kathā*) that follows the *Suttanta*¹⁸¹, expounded by Mahā Thera¹⁸² who wanted to show the attribute of the pair (of tranquillity and insight) of the noble path that is the best attribute. Furthermore, while the King of the *dhmma* (*dhammarāja*)¹⁸³ (i.e the Buddha) was living, the Generalissimo of the *Dhamma* (*dhammasenāpati*)¹⁸⁴ (i.e the Most Venerable Sāriputta) passed away in the year of demise of the Lord Buddha¹⁸⁵. It should be understood thus, (while) the King of *Dhamma* was living, this discourse was expounded by the Treasurer of *Dhamma* (*dhammabhaṇḍāgārika*)¹⁸⁶ (i.e Venerable Ānanda), having heard (this discourse) in His¹⁸⁷ presence, (Venerable Sāriputta) said **thus have I heard (*evaṃ me sutaṃ*)** etc. In that passage (*evaṃ me sutaṃ* etc.), the word **Venerable sir (*āyasmā*)**¹⁸⁸ (is used as) the pleasant words, the honoured word¹⁸⁹, the respectful and humble word; it means being longevity. **Ānanda** is: the name of an elder (monk). Because, since he was born, he brought exceedingly joy to his clan. Thus, it should be understood that the name ‘Ānandā’ (is) called to him. **Kosambiyam** is: in the town named like that. To clarify it, abundant Schleicheria Trijuga plants existed in those places such as the park, pond and so on of that town, thus the town was named as Kosambi¹⁹⁰. (Then) some

¹⁸¹ Yuganaddha Sutta (A. IV, p. 474)

¹⁸² Mahā Thera is called the monk who has got twenty vasa at least after higher ordination. Here Mahā Thera refers to Venerable Mahānāma (i.e. the commentator).

¹⁸³ An important function of a Buddha is to act as a teacher, leading others to salvation by expounding the *Dhamma*. So He is so called the King of *Dhamma* according to the meaning of sense (*adhippāyattha*).

¹⁸⁴ The Generalissimo of *Dhamma* is used as the meaning of sense (*adhippāyattha*). The Most Venerable Sāriputta who is the son of mother named Rūpasārī is regarded as the Generalissimo of the *Dhamma*.

¹⁸⁵ Venerable Sāriputta died a few months earlier than the Buddha.

¹⁸⁶ Venerable Ānanda who is the cousin of the Buddha is the Treasurer of *Dhamma* according to the meaning of sense (*adhippāyattha*). He was a personal attendant of the Buddha for 25 years of his life. (Ud. A, p. 382) He was highly regarded by his colleagues who often consulted him and it is said that sometimes the monks, having heard a sermon from the Buddha, would ask Ānanda to give them a more detailed exposition since he had a reputation of being able to explain the doctrine clearly. Five greatest titles (*etadagga*) are offered by the Buddha to him; these are – he is the highest one in knowledge (*bahussutā*), the highest one in mindfulness (*satimantā*), the highest one in knowing all words of the Buddha (*gatimantā*), the highest one in endavouring in learning, taking, uttering and attending (*dhitimantā*), and the highest one in all attendants (*upaṭṭhākā*). (A. I, p. 223)

¹⁸⁷ ‘His’ refers to the Buddha.

¹⁸⁸ The word ‘*āyasmā*’ is combination of ‘*āyusa+mā*’, and it means ‘One who is longevity’.

¹⁸⁹ In the version of Ceylon and some versions of Myanmar, the word ‘*garuvacana*’ is prescribed as ‘*guruvacana*’, it is translated as ‘the teacher’s word’. According to the context, “*piyavacanam garuvacanam sagāravasappatissavacanam*”, the word ‘*garuvacana*’ should be the correct word. Again, in that phrase, ‘*sagāravasappatissavacana*’ translated as ‘the respectful and humble word’ is appropriately described, it should be noted that in the version of Ceylon and Myanmar palm leaves manuscript have ‘*sagāravasappatissavavacana*’. in the version of Ceylon and some versions of Myanmar, the word ‘*garuvacana*’ is prescribed as ‘*guruvacana*’, it is translated as ‘the teacher’s word’.

¹⁹⁰ Kosambi is an important town in the time of the Buddha located some 30 leagues west of Vāraṇasī (Benares) by river. (A. A. I, p. 238) It is the city of Vatsas country. (Jā. II, p. 266) There were four residences (*ārāma*) for use by the monks and the Buddha stayed on several occasions. It located at the bank of Ganga river. (S. II, p. 386) There are two villages so called Kosaminam and Kosamkhiragya in the place of the old city. (According to the Geography of *Buddhasāsana*).

teachers¹⁹¹ (say) thus: “because (it) was created near the hermitage of the sage (named) Kosamba, (it was) named as Kosambi”.

At the park built by Ghosita (*Ghositārāma*¹⁹²) is: at the park built by the millionaire (named) Ghosita. Indeed, there were three millionaires in Kosambi – Ghosita, Kukkuṭa and Pāvārika. Those three millionaires, after hearing thus: “the Buddha has arisen in the world”¹⁹³ having caused to take the requisites for charity¹⁹⁴ by each five hundreds wagons; (and) having gone to *Sāvatti*¹⁹⁵; (and) having bound the wooden camp where is near the *Jetavana* monastery¹⁹⁶; after going to presence of the Master¹⁹⁷ (i.e., Buddha); (and) having paid homage to the Buddha; (then) having made friendly greeting (and) sat down; (and) after hearing the preaching of the *dhmma* (by the Buddha); having stood firmly in the fruition of the stream winner; (after then), having invited to the Teacher¹⁹⁸ (i.e the Buddha); after given of

¹⁹¹ *Eke* signify the teachers who are respectable.

¹⁹² The monastery in Kosambi was donated by the millionaire Ghosita (*Ghositārāma*) for use by the Buddha and the monks. The Buddha stayed here frequently and the location is mentioned numerous times in *pāli* literatures.

¹⁹³ “*loke buddho uppanno*”

¹⁹⁴ The requisites for charity (*dānūpakaraṇa*), herein, refer to the food such as green beans (*mugga*), a kind of bean (*māsa*), rice-grain (*taṇḍula*) and so on. (Ps. G, p. 319)

¹⁹⁵ *Sāvatti* was the capital town of Kosala in India and one of the six great Indian cities during the lifetime of the Buddha (D. II, p. 147). It was six leagues from Sāketa (Vin. I, p. 253); seven according to others, Dh. A. Vol.I. 387), five leagues north west of Rājagaha (S. A. I, p. 243), thirty leagues from Sankassa, one hundred forty and forty seven from Takkaśilā (M. A. II, p. 987), one hundred and twenty from Suppāraka (Dh. A. II, p. 213), and was on the banks of the Aciravatī (Vin. I, pp. 191, 293). It was thirty leagues from Alavī (S. A, p. 220), thirty from Macchīkāśanda (Dh. A. II, p. 79), one hundred and twenty from Kukkuṭavatī (Dh. A. II, p. 118), and the same distance from Uggapura (Dh. A. III, p. 469) and from Kuraraghara (Dh. A. IV, p. 106). The road from Rājagaha to *Sāvatti* passed through Vesālī (Vin. II, p. 159), and the *Parāyanavagga* gives the resting places between the two cities *Setavyā*, *Kapilavatthu*, *Kusinārā*, *Pāvā* and *Bhoganagara*. Further on, there was a road running southwards from *Sāvatti* through Sāketa to Kosambi. Between Sāketa and *Sāvatti* was *Toranavatthu* (S. IV, p. 374). The city was called *Sāvatti* because the sage *Savatta* lived there. Another tradition says there was a caravanserai there, and people meeting there asked each other what they had “*Kim bhandam atthi?*” “*Sabbam atthi*” and the name of the city was based on the reply (S. A. I, p. 300). The Buddha passed the greater part of his monastic life in *Sāvatti*. His first visit there was at the invitation of *Anāthapindika*. It is said (Dh. A. I, p. 4) that he spent twenty five rainy seasons in the city nineteen of them in *Jetavana* and six in the *Pubbārāma*. *Sāvatti* also contained the monastery of *Rājaka*, built by *Pasenadi*, opposite *Jetavana*. Outside the city gate of *Sāvatti* was a fisherman’s village of five hundred families (Dh. A. IV, p. 40).

¹⁹⁶ A park located in *Sāvatti* in which the *Anāthapindika* monastery was built. When the Buddha accepted *Anāthapindika*’s invitation to visit *Sāvatti* the latter, seeking a suitable place for the Buddha’s residence, this park discovered belonging to *Jetakumāra* (M. A. I, p. 471 says it was in the south of *Sāvatti*) It is said (M. A. I, p. 50) that *Anāthapindika* paid eighteen crores for the purchase of the site, all of which *Jeta* spent in the construction of the gateway gifted by him. Some of the chief buildings attached to the *Jetavana* are mentioned in the books by special names, viz., *Mahāgandhakuti*, *Kaverimandalamāla*, *Kosambakuti* and *Candanamāla*. (S. A. II, p. 403). The grounds themselves were thickly covered with trees, giving the appearance of a wooded grove (*arañña*). On the outskirts of the monastery was a mango-grove (*Jā. III*, p. 137). In front of the gateway was the *Bodhi*-tree planted by *Anāthapindika*, which came later to be called the *Anandabodhi* (*Jā. IV*, p. 228). The space covered by the four bedposts of the Buddha’s *Gandhakuti* in *Jetavana* is one of the four *avijahitattānāni*; all Buddhas possess the same, though the size of the actual *vihāra* differs in the case of the various Buddhas. The Buddha spent nineteen rainy seasons in *Jetavana* (Dh. A. I, p. 3; A. A. I, p. 314). It is said that after the *Migāramātupāsāda* came into being, the Buddha would dwell alternately in *Jetavana* and *Migāramātupāsāda*, often spending the day in one and the night in the other (S. A. I, p. 336). The *vihāra* is almost always referred to as *Jetavane Anāthapindikassa ārāma*.

¹⁹⁷ According to the meaning by the sense (*adhippāyattha*), the Buddha is the Master in the three realms and so-called *satthu* which denotes two senses: Master and Buddha.

¹⁹⁸ According to the meaning by the sense (*adhippāyattha*), the Buddha is the Greatest Teacher of men, gods and brahma, he teaches them for the sake of in this presents as well as for the sake of future. So He is called *sattar*.

the great charity to the Buddha as the Chief of monks, and bhikkhus for as long as half of a month¹⁹⁹; (then) having lie down at the Buddha's feet²⁰⁰, (they) begged the Buddha for the state of going to their province. (When) the Buddha said thus: “(Rich men), indeed the Blessed Ones delight in the secluded place²⁰¹”, (they), having understood thus, “the Blessed One granted the consent to us”, (so they,) having been glad very much and paid homage to the Possessor of Ten Powers²⁰² (i.e. the Buddha), and then (they) departed (from it). On the way, having caused to build the monastery for resting of the Buddha at each distance about seven miles (*yojanā*)²⁰³, having gradually reached *Kosambi*; after doing donation of the great amount of wealth at their parks respectively, (they) caused to build the monastery for the Buddha. Therein, there were the monastery build by the millionaire named Ghosita was called *Ghositārāma*, the monastery build by the millionaire named Kukkuṭa was called *Kukkuṭārāma*, and the monastery build in the mango grove by the millionaire named Pāvārika was called *Pāvārikambavana*. Concerning that monastery, (it is) said thus: “the monastery built by the millionaire named Ghosita”.

Here, **brothers, monks** (*āvuso*²⁰⁴ *Bhikkhavo*) is: when the Blessed Ones (i.e the Buddhas) addresses to the disciples, (they) make addressing thus: ‘Monks’, (*Bhikkhavo*). But, the disciples (presume) thus: “We should not be equal to the Buddhas”, (so) having said firstly thus: ‘brother’ (*āvuso*) and (they) say, ‘monks’ (*Bhikkhavo*) later. And, when the Buddhas address, the monks give the reply thus: ‘Venerable Sir’, (*Bhaddanta*). When the disciples address, (the monks give the reply) ‘brother’.

The word ‘**whosoever**’ (*yo hi koci*) is: the indefinite word²⁰⁵ (*aniyamavacanaṃ*). With this word, all monks of such qualities are included. **In the presence of me** (*mama santike*) is: in near of me (i.e.

¹⁹⁹ A half of a month is fifteen days.

²⁰⁰ Dealing with paying obeisance to the Buddha and elders, there are five types – (1) (*añjalikamma vandanā*) the act of salutation by lifting of the folded hands as a token of reverence, (2) (*sāmañña vandanā*) the general salutation without having fivefold prostration (*pañcapaṭiṭṭhita*), (3) (*sagāra vandanā*) the salutation with fivefold prostration that is paying obeisance by touching on the ground with: forehead, two elbows and two knees, (4) (*atigāra vandanā*) the very respectful salutation by kneading the feet of the Buddha with one's palms, by facing overturning one's face on the feet of the Buddha and by touching the feet with one's lip after paying obeisance with fivefold prostration, (5) (*su sumāra vandanā*) the well salutation by lying down on the ground like lying of a crocodile in placing his hand in front. (Vin.V, p. 358) (Vinl. T. II, p. 368) Herein, paying obeisance of three millionaires seems to the fifth type of salutation (*su sumāra vandanā*); such type of salutation is used by Tibetans in this present.

²⁰¹ Herein, *suññāgāra* means the secluded place where is secluded from people. (Ps. G, p. 319)

²⁰² According to the meaning by the sense (*adhippāyattha*), the Possessor of ten powers (*dassabala*) signifies the Buddha. Ten powers possessed by the Buddha are as follows – power of the knowledge of condition or non-condition (*thānāthānañāna bala*), power of the knowledge of action and effect (*kammavipākañāna bala*), power of the knowledge of all practice to attain Nibbāna (*sabbatthagāminipaṭipadāñāna bala*), power of the knowledge of various elements and all kinds of elements world (*anekadhātunānādhātulokañāna bala*), power of the knowledge of all various emancipation (*sattānaṃ nānādhimuttikatāñāna bala*), power of the knowledge of the mature and immature (*indriyaparopariyattañāna bala*), power of the knowledge of the deliverance of jhāna and the attainment of concentration from impurity and the cause of purity and rising (*jhānavimokkhasamādhisamāpattīnaṃ samkilesavodānavuṭṭhānañāna bala*), power of the knowledge of remembering in past existences (*pubbenivāsāñāna bala*), power of the knowledge of divine eye (*dibbacakkhuñāna bala*) and power of the knowledge of the extinction of the intoxication of extract (*āsavakkhayañāna bala*) (Vimāt.T. II, p. 100) (A. N. III, p. 283)

²⁰³ *Yojana* represents a measure of length: as much as can be traveled with one yoke (of oxen), a distance of about 7 miles, which is equal to 4 leagues (*gāvutas*) (1 league= 3miles or about 4800 metres). Some people assume that one *yojanā* is equivalent to eight miles. (Tipitaka Pāli-Myanmar Abhidāna, Vol.XVII, p. 310)

²⁰⁴ *āvuso* means friend or brother which is a form of address (*ālapana*) and is used among the monks in calling each other. Especially, the monks addressed each other ‘*āvuso*’ at the Buddha's time; after demise of the Buddha, only the senior monks used to address ‘*āvuso*’ to the junior monks, yet the junior monks used not to address ‘*āvuso*’ to the senior monk. (D. II, pp. 126-127) This word can be two: vocative (singular) and vocative (plural).

²⁰⁵ In the words, ‘*ya*’ and ‘*ta*’, the word ‘*ya*’ has the indefinite meaning (*aniyama*), but the word ‘*ta*’ has the definite meaning (*niyama*). For example, “Someone comes, seize that man”, “(Yo āgacchati, taṃ gaṇha.)”, in that sentence, ‘someone’ represents ‘indefinite one’, yet ‘that man’ represents ‘definite one’ or ‘one who comes’. As the

Ānandā)²⁰⁶. **The state of arahatship (arahattapatta)** is: the arahatship attained by oneself²⁰⁷. In the condition of the neuter gender (i.e. verb), (it) is a complete word. Or (it should be made) the separation of the words thus, the arahatship (*arahatta*) and attained (*pattam*); it means that the arahatship which is attained by oneself. The remaining passage should be also known that the arahatship is attained by oneself. **By four paths (catūhi maggehi)** is: (they declared²⁰⁸) by four paths of the practice as said above, not by the noble paths (*ariya magga*)²⁰⁹. Because, (they) individually said as ‘by four paths’, (‘*catūhi maggehi*’); for some arahants, the first noble path (i.e. the path of stream entry²¹⁰) (is attained) by the path preceded by the distraction of *dhamma*²¹¹ (*dhammuddhacca pubbaṅgama*)²¹²; the other noble path²¹³ (i.e. the path of once-returner²¹⁴) (is attained) by the path preceded by tranquillity (*samathapubbaṅgama*); the other noble path (i.e. the path of non-returner²¹⁵) (is attained) by the path preceded by insight (*vipassanāpubbaṅgama*); the other noble path (i.e. the path of arahant²¹⁶) (is attained) by the path preceded by the pair of tranquillity and insight (*yuganaddhapubbaṅgama*), thus, it should be understood that there are also four paths of the practice. **Or one of these (etesam vā aññatarena)** means thus: (*bhikkhus* and *bhikkhunīs*) answer (their) attainment of arahatship by one path of the practice in these four

grammatical rule, when the indefinite word is included, the definite word is also included in one place in the same sentence. Sometimes, they cannot be the same gender in one sentence.

²⁰⁶ In the words “*mama santiketi mama samīpe*”, the explanatory word ‘*samīpe*’ is ‘*nāmaṇṇattha samvaṇṇanā*’, because it explains the meaning of a noun (i.e. *santika*). Although the word ‘*santika*’ has the different meanings such as vicinity and presence, the sense ‘near by’ is taken referring to the word ‘*samīpa*’.

²⁰⁷ In the words “*arahattappattanti attanā arahattassa pattam*”, the explanatory word ‘*arahattapatta*’ is ‘*samāsaṇṇapada samvaṇṇanā*’, because of taking ‘*dutiya chaṭṭhūtapūrisa samāsa*’ for explanation of the compound word ‘*arahattapatta*’. Besides, it is also ‘*adhippāyattha samvaṇṇanā*’ because the sense ‘reaching the arahatship’ become clear by the word ‘*attanā*’.

²⁰⁸ They refer to whosoever (*bhikkhus* or *bhikkhunīs*). They declared their attainment of arahatship by all four ways of the practice or by the practice of one path of them which are associated with *samatha* and *vipassanā*, but did not declare by the noble paths as such. (according to *Yuganaddha Sutta*)

²⁰⁹ In the words “*catūhi maggehī na ariyamaggehi*”, the explanatory word ‘*ariyamaggehi*’ is ‘*bhāvattha samvaṇṇanā*’ which explains the connotative meaning because ‘*catūhi maggehi*’, herein, means ‘by four ways’; but does not mean ‘by four noble paths’. Also it is ‘*abhidheyattha samvaṇṇanā*’ for it explains the information of four ways to attain the Nibbāna.

²¹⁰ The path of stream entry (*sotāpatti magga*) is the path that tends towards the Nibbāna just as a stream that also enters into the vast ocean. By that path, wrong view (*diṭṭhi*) and skeptical doubt (*vicikicchā*) are totally eliminated.

²¹¹ The two different significances of the path preceded by distraction: the path which is preceded by the impurities of insight meditation (*vipassanupakkilesa*) that are dispelled in tranquillity and insight meditation (according to *Aṅuttara Nikāya Aṭṭhakathā*), or the path which is preceded by consciousness connected with distraction (*uddhaccasahagata citta*) which consists in ten impure *dhammas* starting with light etc. (according to *Paṭisambhidāmagga Aṭṭhakathā*).

²¹² *Dhammuddhacca pubbaṅgama* is translated as *the path preceded by the mind agitated by overestimation of mental objects in the path of discrimination* translated by Bhikkhu Ñāṇamoli. But, *Dhammuddhacca pubbaṅgama* is translated as *the path preceded by the distraction of dhamma*.

²¹³ Literal meaning of *eka* represents one, certain or same. But, *eka* should be taken as ‘other’ here; therefore *ekassa ariyamaggassa* refers to the other noble path such as the noble path of once-returner and so on. (Ps. G, p. 319)

²¹⁴ The path of once returner (*sakadāgāmi magga*) is the path of one who comes to the human world from the deva world only once after his death in the human world, having attained the path of once returner. By that path, gross ill will (*vyāpāda*) and sense desire (*kāmarāga*) are reduced.

²¹⁵ The path of non-returner (*anāgāmi magga*) is the path of one who is never reborn in the world of sensual pleasure (*kāma bhūmi*) because lust is completely dispelled in that path. By that path, ill will (*vyāpāda*) and sense desire (*kāmarāga*) are totally eliminated.

²¹⁶ The path of arahant is the path of one who has no more existence or of one who eliminates the defilements completely.

paths of the practice. In other words, for the meditator who practises dry insight (*sukkhavipassaka*²¹⁷), his attainment of arahatship is the path which is preceded by the distraction of *dhamma* (*dhammuddhaccapubbaṅgamamagga*), having attained the path of stream entry which is preceded by the distraction of *dhamma*, the remaining paths also (are attained) by the pure insight (*suddhavipassanā*)²¹⁸. Either having reached the distraction of *dhamma* is taken up (*dhammuddhaccaviggaha*) or not having reached, the attainment of arahatship of the arahant attained by four paths²¹⁹ is preceded by each path of practice except the path preceded by the distraction of *dhamma* (*dhammuddhaccapubbaṅgamamagga*) by means of one of three paths of the practice²²⁰ such as the path preceded by tranquillity (*samathapubbaṅgama*) and so on. Thus, it is said as: “by one path or other of them” (*etesam vā aññatarena*).

To develop the insight proceeded by tranquillity (*samathapubbaṅgamaṃ vipassanaṃ bhāveti*) is: having made tranquillity as the forerunner, one develops insight; it means that first having given rise to concentration²²¹, and one then develops insight. **The path is produced (*maggo sañjāyati*)** is: the first supramundane path is born. In the phrase, **He (repeats) that path (so tam maggaṃ)** etc.,²²² there is no repetition (*āsevanā*) and so on²²³ of the path²²⁴ which exists only one moment of consciousness (*cittakkhaṇa*)²²⁵; however, the person who gives rise to the second path (i.e. *sakadāgāmi magga*) etc., repeats only that first path, develops it and makes it happen again and again, (so) it is said as, “*āsevati bhāveti bahulikaroti*”²²⁶. **The fetters are abandoned, and the latent tendency defilements are exterminated (*saññojanāni pahīyanti, anusayā byantīhonti*)** is: all fetters²²⁷ (*saññojanā*) are abandoned

²¹⁷ Dry insight (*sukkhavipassaka*) is the practice of insight without having adhesive tranquillity meditation or without practising tranquillity meditation. One who practices dry insight called the person who emancipates the round of rebirths with wisdom (*paññāvimutti*). (Pārājāka. B. T. I, p. 58)

²¹⁸ Pure insight (*suddha vipassanā*) signifies the insight that is not associated with tranquillity. It is also called dry insight which is free from tranquillity which is like the viscous liquid, in consequence, it cannot attain any mundane *jhāna*. So the meditator who practises the pure insight contemplates only the impermanence, suffering and non-self.

²¹⁹ The first noble path is the path of stream entry (*sotāpatti magga*); the second noble path is the path of once returner (*sakadāgāmi magga*); the third noble path is the path of non-returner (*anāgāmi magga*) and the fourth noble path is the path of arahant (*arahatta magga*).

²²⁰ Three paths of the practice is the path preceded by tranquillity (*samathapubbaṅgama*), the path preceded by insight (*vipassanāpubbaṅgama*) and the path preceded by the pair of tranquillity and insight (*yuganaddhapubbaṅgama*).

²²¹ Here concentration means the concentration of meditative absorption (*appanā samādhi*).

²²² *So tam maggaṃ āsevati bhāveti bahulikaroti āsevati*. (Ps, p. 286)

²²³ repetition (*āsevana*), developing (*bhāvanā*) and making it to happen again and again (*bahulikaro*)

²²⁴ Here the path refers to the supramundane path (*lokuttara magga*).

²²⁵ A moment of consciousness means a moment of arising, stability and dissolution of a consciousness.

²²⁶ Dealing with these words, the explanation is already described in the introduction. (See p. 11)

²²⁷ *Saññojana* or *saṃyojana* means fetters. There are ten fetters tying beings to the wheel of existence, namely: personality-belief (*sakkāya-diṭṭhi*), skeptical doubt (*vicikicchā*), clinging to mere rules and ritual (*sīlabatta-parāmāsa*), sensuous-craving (*kāma-rāga*), hatred (*paṭigha*), craving for fine material existence (*rūpa-rāga*), craving for immaterial existence (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*). The former five fetters are called lower fetters (*orambhāgiya saṃyojana*), as they tie beings to the sensuous world. The latter five fetters are called higher fetters (*uddhambhāgiya saṃyojana*), as they tie beings to the higher worlds (i.e. the fine-material and immaterial world). By the path of stream entry, three fetters (*sakkāya-diṭṭhi*, *vicikicchā*, *sīlabatta-parāmāsa*) are cut off; by the path of non-returner, two fetters (*kāma-rāga*, *paṭigha*); and by the path of arahatship, the remaining higher fetters (*rūpa-rāga*, *arūpa-rāga*, *māna*, *uddhacca*, *avijjā*) are totally cut off. Another name of the lower fetters is internal fetters (*ajjhata saṃyojana*), and another name of the higher fetters is external fetters (*bahiddha saṃyojana*). (San. B. T, pp. 563-564)

by way of going until the path of arahatship, proclivities²²⁸ (*anusayā*) are ended. **The ceasing of latent tendency defilements (*anusayā byantihonti*)** means that it is ceased by the cessation of rebirth again.

And again (*punasaparaṇi*) is: again, there is another cause. **To develop the tranquillity preceded by the insight (*vipassanāpubbaṅgamaṇi samathaṇi bhāveti*)** is: having made insight (*vipassanā*) as the forerunner, one develops tranquillity (*samatha*); it means that first having given rise to insight (*vipassanā*) and one then develops concentration. **To develop the pair (of tranquillity and insight) (*yuganaddhaṇi bhāveti*)** is: having made the pair (of *samatha* and *vipassanā*) (*yuganaddha*²²⁹), one develops. Herein, it is not possible to be known thoroughly the formations²³⁰ only with that consciousness, after entering into the attainment of (meditation) (*samāpatti*)²³¹ only with it (i.e. that consciousness). Indeed, as far as this person enters into the attainment of meditation, (he) knows thoroughly so long (for) the formations²³². As far as (he) knows thoroughly the formations, (he) enters into so long (for) the attainment of meditation. How? (He) enters into the first mental absorption (*jhāna*), having emerged from that (i.e. the first *jhāna*) (and) knows thoroughly the formations. Having known thoroughly the formations, (he) enters into the second *jhāna*, having emerged from the second *jhāna* (and) knows thoroughly the formations. Having

²²⁸ Things which always dwell in the continuity of common people and arise repeatedly are named as proclivities (*anusaya*) or latent tendency defilements. As like the ability which is able to fruit the mango fruit has been consisted in the sprouts, leaves, branches and stems since the offshoot from its seed; similarly, the latent tendency defilements dwell in the process of mind and matter along the cycle of rebirths since the embryo at the moment of conception. They dwell constantly so long as till the attainment of arahatship. So latent tendency defilements are also called the defilements which have usually existed before cutting off them with the path of arahatship. There are of seven latent tendency defilements: sensuous greed (*kāma-rāga*), hatred (*paṭigha*), wrong (*diṭṭhi*), skeptical doubt (*vicikicchā*), conceit (*māna*), craving for continued existence (*bhavarāga*) and ignorance (*avijjā*). But all defilements which have not been eliminated yet with the path nor exist in the continuity of the common people; only six defilements – greed (*lobha*), hatred (*dosa*), delusion (*moha*), conceit (*māna*), wrong view (*diṭṭhi*) and skeptical doubt (*vicikicchā*) which are stronger than the remaining six defilements – sloth (*thina*), restlessness (*uddhacca*), shamelessness (*ahirika*) and fearlessness (*anotappa*) dwells in the continuity of the common people. Only these strong defilements are named as latent tendency defilements (*anusaya*). In three degrees of defilements – the gross and agreeive defilement (*vīṭikkama kilesā*) can be eliminated by observing morality, the moderate defilement (*pariyuṭṭhāna kilesā*) can be eliminated by establishing concentration and the latent tendency defilement (*anusaya kilesā*) can be eliminated by wisdom. It can be said that the latent tendency defilements present in three periods: present, past and future according to figurative method of neighbourhood of consequence (*Phalūpacāra pariyāya*). (It means that such defilements exist in the present by fulfilling appearing, standing and vanishing ; these exist in the past after vanishing; and these exist in the future as to be fulfill appearing, standing and vanishing. (Ps. A. II, p. 8) (Abhi. A. III, p. 319) Yet the latent tendency defilements exist only in the future is described in some sub-commentaries. (M. T. II, pp. 286-287) (S. T. II, p. 81)

²²⁹ The word *yuganaddha* means (two oxen) tied up in the yoke; it is the direct meaning. Herein, as like two oxen act together without exceeding each other, *samatha* and *vipassanā* work in unison without exceeding one another. Such kind of equal working is called acting of the same function (*eka rasa*). (Silak. B. T. I, p. 48)

²³⁰ Here the formations (*saṅkhāra*) refer to the formations of three realms, namely: the formations of sensuous realm, of fine-material realm and of immaterial realm, and is termed *bhūmaka saṅkhāra* in *pāḷi*.

²³¹ *Samāpatti* is attainment. There are three kinds of attainment: the attainment of *jhāna* (*jhāna samāpatti*) which is the enjoyment in the *jhāna* bliss, the attainment of fruition (*phala samāpatti*) which is the enjoyment with fruition of consciousness by concentrating on the Nibbāna as the object, and the attainment of cessation of consciousness (*nirodha samāpatti*) which is the attainment of ceasing consciousness (*citta*), its concomitants (*cetasika*) and the form appeared for the consciousness (*cittajharūpa*). *Samāpatti*, here refers to the *jhāna samāpatti* which is the bottom of *vipassanā*. (Ps. G, p. 320) Furthermore, eight kinds of attainment can be classified as followings: the attainment of first *jhāna*, of second *jhāna*, of third *jhāna*, of fourth *jhāna*, of *ākāsānancāyatanā jhāna*, of *viññānancāyatanā jhāna*, of *ākīnnancāyatanā jhāna* and of *nevasaññānāsaññāyatanā jhāna* according to fourfold method. If one follows fivefold method, there are nine kinds of attainment, namely: the attainment of first *jhāna*, of second *jhāna*, of third *jhāna*, of fourth *jhāna*, of fifth *jhāna*, of *ākāsānancāyatanā jhāna*, of *viññānancāyatanā jhāna*, of *ākīnnancāyatanā jhāna* and of *nevasaññānāsaññāyatanā jhāna*.

²³² Formations are the *jhāna* factors or other formations except the *jhāna* factors. (Ps. G, p. 320)

known thoroughly the formations, (he) gets into the third *jhāna*. *pe*²³³. Having known thoroughly the formations, (he) enters into the attainment of neither perception nor non-perception (*nevasaññānāsaññāyatanāsamāpatti*), having emerged from that (i.e. *nevasaññānāsaññāyatanā*) (and) knows thoroughly the formations. In this way, it is that the pair of tranquillity and insight develops.

In the passage of the text, *(his) mind is taken up by the distraction of dhamma (dhammuddhaccaviggahitaṃ mānasaṃ hoti)*, because of the cause of the impurities (*upakkilesa*) of insight meditators who have dull wisdom (*manda puggala*)²³⁴, distraction (*uddhacca*) which is reckoned as agitation is (termed as) distraction of *dhamma* (*dhammuddhacca*) by means of swaying²³⁵ (and) by arising the consciousness associated with distraction (*uddhaccasahagata citta*) in ten *dhammas*²³⁶ which are the impurities of insight (*vipassanupakkilesā*) such as light (*obhāsa*) and so on. By that distraction of *dhamma* (*dhammuddhacca*), the mind got into the contradiction taken as the prejudice against is (named as) the consciousness prejudiced against the distraction of *dhamma* (*dhammuddhaccaviggahitaṃ mānasaṃ*). On the other hand, because of that distraction of *dhamma* (*dhammuddhacca*) produced the cause, it is the consciousness prejudiced against²³⁷ having arisen craving, conceit and wrong view²³⁸ which has the originating in (distraction). Or, there is *dhammuddhaccaviggahitamānasanti* (which is described in) some

²³³ ‘*Pe*’ refers to ‘*peyyāla*’ which is an indication to show that a passage has been omitted. In sentences, there are four ways of putting ‘*peyyāla*’: (1) ‘*pa*’ is put in the beginning called ‘*ādipeyyāla*’, (2) ‘*ya*’ is put in the middle called ‘*majjhepeyyāla*’, (3) ‘*la*’ is put in the end called ‘*antapeyyāla*’, and (4) ‘*pe*’ is put in the end called ‘*sabbatthakapeyyāla*’. (The descriptive encyclopedia, pp. 376, 377) Herein, ‘*pe*’ is put in the end and means the following passages are omitted – Having known thoroughly the formations; (he) gets into the fourth *jhāna*, (and) emerges from the fourth *jhāna* (then) knows thoroughly the formations. Having known thoroughly the formations, (he) gets into the *ākāsānancāyatanā jhāna*, (and) emerges from the *ākāsānancāyatanā jhāna* (then) knows thoroughly the formations. Having known thoroughly the formations, (he) gets into the *viññānancāyatanā jhāna*, (and) emerges from the *viññānancāyatanā jhāna* (then) knows thoroughly the formations. Having known thoroughly the formations, (he) gets into the *ākīnānancāyatanā jhāna*, (and) emerges from the *ākīnānancāyatanā jhāna* (then) knows thoroughly the formations.

²³⁴ Literal meaning of ‘*manda*’ is dull, lazy, foolish, and slow. At the death time, if a person suffers a great pain, his mind power will be weak. Also strength of his body that relies on the mind becomes weak consequently. Especially the substance of the heart (*hadaya vatthu*) comes to no strength as like a slow train which runs uneasily on the unfirm railway line. At that time, the impulse (*javana*) cannot arise seven times for the weak and dull substance of the heart, it can be only five times. As the result, when he was reborn in an existence, he has to be a slow-witted person. (San. B. T, pp. 268, 269)

²³⁵ By means of swaying signifies that the meditator cannot attain the higher states because of swaying in impurities of insight that make distracting his mind.

²³⁶ *Upakkilesa* signifies impurities, corruptions, imperfections. Ten kinds of *dhammas* which make impure the insight meditation is called *vipassanupakkilesa*. They are namely: light (*obhāsa*), joy (*pīti*), tranquillity (*passaddhi*), determination (*adhimokkha*), exertion (*paggaha*), happiness (*sukha*), wisdom (*ñāṇa*), mindfulness (*upaṭṭhāna*), equanimity (*upekkhā*), craving (*taṇhā*). Indeed, the former nine *dhammas* beginning with light and so on are not unwholesome *dhammas*; when the meditator attains the wisdom consisting in the contemplation of rise and fall (*udayabbayānupassanā ñāṇa*), they occur. But these are the object of craving (*taṇhā*), conceit (*māna*), wrong view (*diṭṭhi*) which are called the world’s diffuseness (*papañca dhamma*) (A. IV, p. 173) these three – craving, conceit and wrong view – are absolutely the impurities of insight meditation. The former nine *dhammas* are put into the name ‘the impurities of insight meditation’ according to figurative method of consequence (*phalūpacāra pariyāya*) and figurative method of place (*thānūpacāra pariyāya*) because of the object of the world’s diffuseness. The last one, craving (*nikanti*), is named as the impurity (*upakkilesa*) definitely and figuratively. Concentrating on it, the world’s diffuseness increases more. In this way, there are ten kinds of impurities of insight meditation. (San. B. T, p. 703)

²³⁷ The word ‘*virūpa*’ is expressed as ‘deformed, ugly, unsightly’ in the PTS Dictionary, yet this word is properly translated as ‘prejudice against’ in this chapter.

²³⁸ The group consisting of three: craving (*taṇhā*), conceit (*māna*) and wrong view (*diṭṭhi*) is called the world’s diffuseness (*papañca*) which is originated by the perception (*saññā*).

texts. By this passage, **brother, there is an occasion** (*hoti so āvuso samayo*²³⁹), (it) shows the time followed the process of insight again, by determinating whether paths or not, having warded off the distraction of *dhamma*. **Whatever mind** (*yaṃ taṃ cittaṃ*) is: the mind going on when entered into the process of *vipassanā*²⁴⁰. **Stand only in the object of sense** (*ajjhataṃveva*²⁴¹ *santiṭṭhati*) is: when entered into again the process of insight, (the mind) stands still (and) sets up in the sense-object reckoned as the sense object is kept by insight (*gocarajjhata*). **To settle** (*sannisīdati*) is: (the mind) dwells properly only in that sense-object by means of coming into existence. **(It) is concentrated** (*ekodī*²⁴² *hoti*) is: it is tranquil. **To be concentrated** (*samādhīyati*) is: properly keeps (and) stands well.

This is the exposition of the discourse.

I. The exposition of analytic explanation of the discourse (*Suttantaniddesavaṇṇanā*)

2. In the analytic explanation of the treatise (*niddesakathā*) of that discourse²⁴³, **therein the arisen dhammas** (*tattha jāte dhamme*) are: the arisen *dhammas* that are consciousness and mental concomitants in that concentration²⁴⁴. (By the passage,) **by the sense of contemplation as impermanence** (*aniccato anupassanaṭṭhenā*) etc.,²⁴⁵ (the elder) shows the sort of insight. **The path of right view** (*sammādiṭṭhi maggo*) is: the path which is reckoned as right view. Indeed, it is said that each path in the eight constituents of the path²⁴⁶ (is) also the path. **(One) repeats** (*āsevatī*²⁴⁷) means (one repeats) by means of

²³⁹ In this commentary, the phrase ‘*hoti so āvuso samayo*’ is described, so it is translated as ‘brother, there is that time’. But, in the version of Myanmar found in palm leaves manuscript, the word ‘*hoti*’ is the last word of the former sentence and described as ‘*dhammuddhaccaviggahita mānasanti vā pāṭho hoti*’; after that sentence, ‘*so āvuso samayo*’ is described in the new sentence. If it is stated like that it should be translated as ‘brother, (there is) that time’. Probably the palm manuscript is not accurate.

²⁴⁰ The sentence ‘*puna vipassanāvīthiṃ paṭipannakālaṃ dasseti*’ is described here, so it is translated as ‘(it) shows the time of entering upon the process of insight again’. But in the Myanmar palm leaves manuscript, ‘*pana vipassanāvīthiṃ paṭipannakālaṃ dasseti*’ is described. If it is described like that the translation should be ‘Furthermore, (it) shows the time of entering upon the process of insight. This is probably not the case here.

²⁴¹ Here the word ‘*ajjhataṃ*’ which denotes ‘in the object of sense by insight’ is showed with the case-ending ‘*ṃ*’ but the meaning should be taken as locative sense.

²⁴² The word ‘*ekodī*’ is seen in this commentary, however the word ‘*ekoti*’ is seen in the Myanmar palm leaves manuscript. The PTS Dictionary mentioned that ‘*ekoti*’ is a Sanskritised form of ‘*ekodī*’. Here, ‘*ekodī*’ is probably correct.

²⁴³ ‘That discourse’ refers to ‘*Yuganaddha sutta*’ from the *Aṅguttaranikāya*.

²⁴⁴ That concentration refers to the concentration of meditative absorption (*appanā samādhi*). *Appanā samādhi* which is similar to the first *jhāna* due to warding off the hindrances (*nīvaraṇa*) and fixing on the respective objects can be also used as the second *jhāna* and so on, according to the figurative method of being similar (*sadisūpacāra*). (San. B. T, p. 246) In brief, the use of the word ‘*appanā*’ which refers to all *jhānas* is the use of the commentaries.

²⁴⁵ By the contemplation as impermanent (*aniccānupassanā*), the contemplation as suffering (*dukkhānupassanā*), the contemplation as non-self (*anattānupassanā*), the sort of insight is taken. (Ps, p. 284)

²⁴⁶ The Eightfold noble path consist in eight factors, namely: right view (*sammādiṭṭhi*), right understanding (*sammā saṅkappa*), right speech (*sammā vācā*), right action (*sammā kammanta*), right livelihood (*sammā ājīva*), right effort (*sammā ājīva*), right mindfulness (*sammā sati*) and right concentration (*sammā samādhi*).

the path of stream entry. **(One) develops (*bhāveti*)** means (one develops) by arising of the path of once-returner. **(One) makes it happen again and again (*bahulīkaroti*)** means (one makes it happen again and again) by arising of the path of non-returner and arahant. Although there are the differences as the period²⁴⁸ of these three words, only similar definition of these words is made due to being common of adverting (*āvajjana*) etc.²⁴⁹

3. In omitting repetition word (*peyyāla*) (existed) between the words, the perception of light (*ālokasaññā*) and the contemplation of renunciation (*paṭinissaggānupassanā*), calmness (*avikkhepa*) etc; the words: attainment of *jhāna* (*jhāna samāpatti*), the whole (*kaṣiṇa*), contemplation (*anussati*) and a corpse (*asubha*); the words: breathing in long (*dīgham assāsa*) etc., should be summarized because (they are already) explained in the successive analytic explanation of the wisdom of concentration (*samādhiñāṇaniddeṣa*)²⁵⁰. Therein, **by means of calmness (*avakkhepavasena*)**²⁵¹ is: by means of prior calmness²⁵² (it) should be taken. Moreover, in the fourfold (method) aforesaid such as **one who contemplates as impermanence by means of breathing in (*aniccānupassī assāsavasena*)** etc., the powerful insight²⁵³ (*balava vipassanā*) which is preceded by the concentration associated with tender insight at the time of tender insight²⁵⁴ (*taruṇa vipassanā*) should be known by means of pure insight.

4. In the turn of insight (acts) as forerunner, first without having fixed sense-objects such as ‘**as impermanence**’ (*aniccato*) and so on²⁵⁵ insight is said and then having fixed the sense-objects²⁵⁶ such as

²⁴⁷ The word ‘*āsevatī*’ is expressed as ‘associate, frequent, etc.,’ in the PTS Dictionary, yet, in the Critical Pāli Dictionary, it is rendered as ‘repeat, cultivate, enjoy, etc., so on. In this work, it is translated as ‘to repeat’ according to the context.

²⁴⁸ In the PTS Dictionary, the word ‘*avatthā*’ is translated as: thrown away, aimless. But, to be proper meaning, ‘*avatthā*’ is translated as ‘period’ in this dissertation.

²⁴⁹ These are: adverting (*āvajjana*), knowing (*jānana*), seeing (*passana*), reviewing (*paccavekkhana*), determination (*adhiṭṭhahana*), resolving with faith (*adhimuccana*), exerting (*paggaha*), establishing (*upatṭhāna*), concentrating (*samādahana*), understanding (*pajāna*), directly knowing (*abhiññeyyaṃ*), fully understanding (*pariññeyyaṃ*), abandoning (*pahāttabbaṃ*), developing (*bhāvetabbāṃ*), and realizing (*sacchikātābbāṃ*). (Ps, p. 285)

²⁵⁰ The analytic explanation of the wisdom of concentration (*samādhiñāṇaniddeṣa*) is included in *Ñāṇakathā* of *Mahāvagga*. (Ps, pp. 80, 81)

²⁵¹ Calmness (*avikkhepa*) or concentration is the opposite of confusion (*vikkhepa*) which is similar to distraction (*uddhacca*).

²⁵² The word ‘*vikkhepa*’ is interpreted as ‘disturbance, perplexity, confusion’ and so on in the PTS Dictionary, and it is interpreted as ‘disorder of mind’ in the book named ‘The Path of Purification’, but it is appropriately interpreted as ‘agitation’ in this chapter.

²⁵³ Powerful insight (*balava vipassanā*) represents the attainment of later four insight wisdom: the insight wisdom of fear (*bhaya ñāṇa*), the insight wisdom of danger (*ādīnava ñāṇa*), the insight wisdom of desire for deliverance (*muccitukamyatā ñāṇa*), the insight wisdom of equanimity towards formations (*saṅkhārupekkhā ñāṇa*) – in the ten insight wisdom. In some pāli texts, the powerful insight is also named the insight wisdom of disenchantment (*nibbidā ñāṇa*), in other words, it is the attainment of the insight discernment leading to uprising (*vuṭṭhānagāminī*). (S. A. II, p. 50), (Vin. A. V, p. 208)

²⁵⁴ The tender insight (*taruṇa vipassanā*) represents the attainment of former four-insight wisdom: the insight wisdom by distinctive between mind and matter (*nāmarūpapariccheda ñāṇa*), the insight wisdom of cause and effect (*paccayapariggaha ñāṇa*), the insight wisdom of investigation into the three characteristics of impermanence, suffering and non-self (*samasana ñāṇa*), and the insight wisdom of seeing the path or non-path (*maggāmagga ñāṇa*) – in the ten insight wisdom. In some pāli texts, the tender insight is also named *yathābhūtañānadassana*, in other words, it is the insight wisdom of arising and passing away (*udayabbaya ñāṇa*). (S. A. II, p. 50) (A. T. III, p. 116)

²⁵⁵ as impermanence (*aniccato*), as suffering (*dukkhato*), as non-self (*anattato*)

²⁵⁶ Herein, sense-objects refer to the sense-objects of three realms: the realm of sensual pleasure, the realm of materiality and the realm of immateriality.

form as impermanence (*rūpaṃ aniccato*) and so on²⁵⁷ insight is said. **In that place, the arisen dhammas (*tattha jātānaṃ*)** are: in that insight, (there are) the arisen *dhammas* which are consciousness and mental concomitants. Here (in the word), **relinquishing the sense object (*vosaggārammaṇatā*)**²⁵⁸, *Nibbāna* is relinquishing (*vosaggo*)²⁵⁹. Indeed, because of relinquishing (and) abandoning²⁶⁰ the formations, *Nibbāna* is said to be ‘relinquishing’ (*vosagga*). Owing to bending forward the *Nibbāna*, (and) the state of standing at the *Nibbāna* by means of inclination to the *Nibbāna*, insight or the *dhammas* associated with insight stands at the *Nibbāna*, (so) it is (said) the *Nibbāna* as the sense object. Indeed, standing is also named as sense object (*ārammaṇa*) due to the sense of the word ‘to be concentrated’ (*ālambīyati*)²⁶¹; because of the sense of standing at the *Nibbāna*, the *Nibbāna* as the sense object (*Nibbānārammaṇa*) (is termed). Furthermore, somewhere else in *pāḷi* also, standing is said as ‘sense object’ (*ārammaṇa*). According to (he) has said starting as: “Brothers, just as a hut made of reeds or a thatched hut (which is) dry up, sapless water and beyond a year, if probably a man, (having taken) a blazing torch made of grass, may approach (it) from the eastern direction, the fire gets the chance of burning (it), the fire gets the cause²⁶² (of burning)”²⁶³. Because of (the state of) *Nibbāna*²⁶⁴ as the sense object which becomes the cause of arising *dhammas*²⁶⁵ in that insight by the nature of standing at the *Nibbāna*, the meditator has calmness produced the consisting of the neighbourhood concentration (*upacāra*) and concentration of meditative absorption (*appanā*) which are reckoned as one-pointedness of the mind²⁶⁶ (*cittassa ekaggatā*), thus that calmness is termed as concentration (*samādhi*). The concentration which is connected with the penetration produced afterwards from the insight is explained. Therefore, it is said that **thus first insight, afterwards tranquillity (*iti paṭhamam vipassanā, pacchā samatho*)** indeed.

5. In the analytic explanation of the pair of tranquillity and insight (*yuganaddhaniddesa*), proceeding of the pair (*yuganaddha*) said below is manifest only by the way of analytic description (*niddesa*) of former twofold²⁶⁷, however, at a moment of path, proceeding of the pair of tranquillity and

⁷⁷ form as impermanence (*rūpaṃ anaiccato*), form as suffering (*rūpaṃ dukkhato*), form as non-self (*rūpaṃ annatto*)
form as impermanence (*rūpaṃ anaiccato*), form as suffering (*rūpaṃ dukkhato*), form as non-self (*rūpaṃ annatto*)
form as impermanence (*rūpaṃ anaiccato*), form as suffering (*rūpaṃ dukkhato*), form as non-self (*rūpaṃ annatto*)

²⁵⁷ form as impermanence (*rūpaṃ anaiccato*), form as suffering (*rūpaṃ dukkhato*), form as non-self (*rūpaṃ annatto*)
annatto)

²⁵⁸ In this commentary, ‘*vosaggārammaṇatā*’ which means ‘relinquishing the sense object’ is rendered, but in the version of Ceylon and Myanmar, ‘*vavassaggārammaṇatā*’ which means ‘starting on the sense object’ is described.

²⁵⁹ The word ‘*vosaggo*’ is described in this commentary, but the word ‘*vavaosaggo*’ is described in the ‘version of Ceylon, Myanmar and *Gaṇṭhipada*’.

²⁶⁰ The word ‘*pariccāga*’ has two meanings: donation and abandoning. Here, ‘*pariccāga*’ represents abandoning.

²⁶¹ The words, ‘*ārammaṇa*’ and ‘*ālambana*’ have the same meaning as ‘sense object’ according to the sense in nature (*sabhāvattha*), yet they are different according to the sense in grammar (*saddattha*). The sense of ‘*ārammaṇa*’ is ‘enjoying’ in accordance with grammar; it has the ability of enjoying as like a big garden which is enjoyable with flowers and fruits, similarly, the sense objects such as form, odor etc., which are enjoyable for consciousness and its concomitants. The sense of ‘*ālambana*’ is ‘grasping’ in accordance with grammar; it has the ability of grasping as like a stick which is grasped by the older, the sense objects such as form, door etc., which are grasped by consciousness and its concomitants. Hence, these two words are different in relating to grammar. (Vithi. B. T, p. 137)

²⁶² There are various meanings of ‘*ārammaṇa*’; but here ‘*ārammaṇa*’ should be rendered ‘cause’.

²⁶³ S. II, p. 391.

²⁶⁴ Herein, ‘*vosaggā*’ refers to the *Nibbāna*.

²⁶⁵ The arisen *dhammas* are consciousness (*citta*) and its concomitants (*cetasika*).

²⁶⁶ One pointedness of the mind (*ekaggatā*) is the concentration which has the characteristic of calmness or tranquility by opposing of restlessness (*uddhacca*) and sceptical doubt (*vicikicchā*).

²⁶⁷ The former twofold is the preceding tranquillity (*samatha pubbaṅgama*) and the preceding insight (*vipassanā pubbaṅgama*).

insight is not manifest. Therefore, in the former part (of the path), without saying uncertain²⁶⁸ development of the pair of tranquillity and insight (*yuganaddha bhāvanā*); at a moment of path, (one who wants to) show the certain attaining of the development of the pair said **by sixteen conditions** (*soḷasahi ākārehi*) and so on. Therein, in the seventeen conditions such as **by the sense of sense object** (*ārammaṇaṭṭhena*) and so on²⁶⁹, having left the word (i.e. *yuganaddha*) pointed out in the end by means of the origin word (i.e. *yuganaddha*) because of the same meaning, (it) is said as ‘by sixteen’ (*soḷasahi*)²⁷⁰ by means of the remaining words. **By the sense of sense object** (*ārammaṇaṭṭhena*) means by the sense of giving attention²⁷¹ on (the *Nibbāna*), and by means of concentrating²⁷², (in this way), it should be seen in the remaining words also. **By the sense of sense object**²⁷³ (*gocaraṭṭhena*) is: although there is the sense of sense object, it is (to be known) by the sense of the place should be relied on. **By the sense of abandoning** (*pahāṇaṭṭhena*) is: the sense of giving up. **By the sense of abandonment** (*pariccāgaṭṭhena*) is: although there is (the sense of) removal, because of by not taking up again, it is (to be known) by the sense of abandonment. **By the sense of emerging** (*vaṭṭhānaṭṭhena*) is: by the sense of rising. **By the sense of turning away** (*vivaṭṭhanaṭṭhena*) is: although there is (the sense of) rising, due to without cycling again, it is (to be known) by the sense of turning away. **By the sense of calmness** (*santaṭṭhena*) is: by the sense of peace. **By the sense of excellence** (*paṇītaṭṭhena*) is: although there is the sense of peace, it is (to be known) by the sense of excellence (or) by the sense of discontentment. **By the sense of emancipation** (*vimuttaṭṭhena*) is: by the sense of releasing from the binding (of defilements). **By the sense of freedom from mental intoxicants**²⁷⁴ (*anāsavaṭṭhena*) is: although there is the sense of release from the binding,

²⁶⁸ The word ‘*aneka*’ is described in the PTS dictionary as various or many, but, herein, it is rendered as ‘uncertain’ according to the meaning by the sense (*adhippāyattha*). (Silak. B. T. I, p. 400)

²⁶⁹ Seventeen conditions are, namely: the sense of sense object (*ārammaṇaṭṭha*), the sense of pasture (*gocaraṭṭha*), the sense of abandoning (*pahāṇaṭṭha*), the sense of abandonment (*pariccāgaṭṭha*), the sense of emerging (*vaṭṭhānaṭṭha*), the sense of turning away (*vivaṭṭhanaṭṭha*), the sense of calmness (*santaṭṭha*), the sense of excellence (*paṇītaṭṭha*), the sense of emancipation (*vimuttaṭṭha*), the sense of freedom from mental intoxicants (*anāsavaṭṭha*), the sense of going across (*taraṇaṭṭha*), the sense of signlessness (*animittaṭṭha*), the sense of desirelessness (*apaṇihitaṭṭha*), the sense of voidness (*suññataṭṭha*), the sense of the same function (*ekarasaṭṭha*), the sense of without surpassing (*anativattanaṭṭha*), and the sense of the pair (*yuganaddhaṭṭha*). (Ps, p. 288; Bhikkhu Ñāṇamoli, *The Path of Discrimination*, p. 290)

²⁷⁰ ‘By sixteen’ (*soḷasahi*) refers to from the word ‘by the sense of sense object (*ārammaṇaṭṭhena*)’ to the word ‘by the sense of without surpassing (*anativattanaṭṭhena*)’, exception of ‘the sense of the pair (*yuganaddhaṭṭhena*)’.

²⁷¹ In this place, the word ‘*ālambana*’ is translated ‘giving attention’ in order to be suitable with the context.

²⁷² The word ‘*ārammaṇa*’ is rendered as ‘concentrating’ in that place.

²⁷³ The word ‘*gocara*’ is rendered as ‘pasture’ according to the sense by grammar (*saddattha*). Pasture of cattles is called ‘*gocara*’ as well as noble ones’ pasture that are thirty-seven components of enlightenment (*bodhipakkhiya*) and nine kinds of supramundane (*lokuttarā dhammas*) is called ‘*gocara*’ in accordance with figurative method of being similar (*sadisūpacāra*). But here ‘*gocara*’ denotes ‘sense object’ which is the same meaning with the word ‘*ārammaṇa*’ according to the sense by the usage (*vohārattha*). Furthermore, the word ‘*visaya*’ is also similar to ‘*gocara*’.

²⁷⁴ Four types of mental intoxicants (*āsava*) are the cause of ignorance (*avijjā*) according to the *Pāli* ‘*āsavasamudayā avijjāsamudayo*’. They are namely: the intoxicant of sense-desire (*kāmāsava*), the intoxicant of existence (*bhavāsava*), the intoxicant of wrong views (*diṭṭhāsava*), and the intoxicant of ignorance (*avijjāsava*). Among them, there is no special distinction in *diṭṭhāsava* and *avijjāsava*, but there are some distinction dealing with *kāmāsava* and *bhavāsava*. According to the commentary, the gross greed that is craving for the sensual pleasure is called *kāmāsava*. But, all kinds of greed exception from *bhavāsava* are called *kāmāsava*, according to the sub-commentary. Here, *bhavāsava* means the greed that desire for the material sphere (*rūpa bhūmi*) and the immaterial sphere (*arūpa bhūmi*), additionally, desire for *rūpa jhāna* and *arūpa jhāna* also include in *bhavāsava*. Furthermore, enjoying of brahmas in their places, buildings, wealth is normal greed is showed in the commentary, but it is *kāmāsava* is in showed in he sub-commentary. Again, it is *bhavāsava* is described in the *Sevitabbāsevitabba sutta* in *Uparipannāsa*. (San. B. T, p. 551) Through the path of stream-entry, the intoxicant of wrong views is destroyed; through the path of non-returning is destroyed, the intoxicant of sense-desire is destroyed; through the path of arahatship, the intoxicant of existence and ignorance are destroyed.

having focused on the sense object, it is (to be known) by the sense of without coming into existence the mental intoxicants²⁷⁵. **By the sense of going across (*taraṇaṭṭhena*)** is: without having sunk (into the sense objects), by the sense of floating or by the sense of passing beyond. **By the sense of signlessness (*animittaṭṭhena*)** is: by the sense of without sign of formations. **By the sense of desirelessness (*appaṇihitaṭṭhena*)** is: by the sense of without aspiration²⁷⁶. **By the sense of voidness (*suññataṭṭhena*)** is: by the sense of without (wrong) inclination²⁷⁷. **By the sense of the same function (*ekarasaṭṭhena*)** is: by the sense of (having) the same function. **By the sense of without surpassing (*anativattanaṭṭhena*)** is: by the sense of without passing beyond each other²⁷⁸. **By the sense of the pair (*yuganaddhaṭṭhena*)** is: by the sense of being a pair.

One who abandons the distraction, one who abandons the ignorance (*uddhaccaṃ pajahato, avijjaṃ pajahato*) is said by means of abandoning the opposites (such as distraction and so on), for that meditator. And, herein, only *Nibbāna* is cessation (of suffering) (*nirodho*). **Do not pass over each other (*aññamaññaṃ nātivattaṃ*)** is: if tranquillity passes over insight, the mind may lead to indolence belonging to sluggishness of tranquillity. If insight passes over tranquillity, the mind may lead to restlessness belonging to restlessness of insight. Thus, without passing over insight, tranquillity also does not make to fall into indolence. Without passing over tranquillity, insight also does not make to fall into restlessness. Tranquillity coming into existence equal to (insight) guards insight from falling into restlessness. Insight coming into existence equal to (tranquillity) guards tranquillity from falling into indolence. Thus, both (of tranquillity and insight) are performing (together) for the accomplishment (of *yuganaddha*) owing to the function of without passing over each other, having been the same function and equality, and without passing over each other. At a moment of the path (*magga*), (the state of being) the pair (of tranquillity and insight) is because of just (making) the pair at a moment of the insight of discernment leading to uprising (*vuṭṭhānagāminivipassanākkhaṇe*)²⁷⁹. Because (it) is said doing for abandoning, doing for relinquishing, doing for emerging and doing for turning away by means of the function of the path (*magga*), in order to see the whole function of the path, five aggregates connected with defilements accompanied with restlessness, and five aggregates connected with defilements accompanied with ignorance are explained. Because the remaining meanings²⁸⁰ are not said in that way

²⁷⁵ The word ‘*pavattamānāsavavirahitaṭṭhena*’ is described in this commentary, but, the separate word ‘*pavattamānāsava virahitaṭṭhena*’ is described in the version of Myanmar.

²⁷⁶ Herein aspiration refers to lust, hatred, ignorance.

²⁷⁷ There are different meanings of inclination (*abhinivesa*): wrong inclination by means of craving, wrong view as ‘I’, ‘myself’, wrong inclination which accepts impermanence as permanence (*anicca*) etc., and inclination in practising insight meditation. (Tipiṭaka Pāli-Myanmar Abhidhāna, Vol. III, p. 146) Moreover, *Abhinivesa* is described as perversion (*vipallāsa*) according to the meaning by the sense (*adhippāyattha*). (Silak. B. T. I, p. 400) But herein, ‘*abhinivesa*’ should be taken as ‘wrong inclination which accepts impermanence as permanence’.

²⁷⁸ In the words ‘*anativattanaṭṭhenati aññamaññaṃ anatikkamaṇaṭṭhena*’, the explanatory word ‘*atikkamana*’ is ‘*nāmalīngattha saṃvaṇṇanā*’ because it explains the meaning of a noun that the word ‘*anativatta*’ refers to ‘*atikkamana*’ which means non-excess. Moreover, it is ‘*bhāvattha saṃvaṇṇanā*’, because it explains the connotative meaning of a word that ‘each other’ has connotation of elucidation.

²⁷⁹ The path is called uprising (*vuṭṭhāna*). Only *Nibbāna* is the sense object of the path. The formations are not the sense object of the path. The path is uprising from the formation (*saṅkhāra*) as well as the turning in rebirths (*vaṭṭa*). For that reason, the path is termed *vuṭṭhāna*. When the meditator is nearly to attain the path, the wisdom of the insight discernment leading to uprising (*vuṭṭhānagāminivipassanā ñāṇa*) arises. That wisdom is called the insight wisdom of equanimity towards formations (*saṅkhārupekkhā ñāṇa*) arisen at the time very close to be the process of the path (*magga vīthi*) and the insight wisdom of adaptation (*anuloma ñāṇa*) consisted in the process of the path. In other words, that wisdom is the last part of *saṅkhārupekkhā ñāṇa* and *anuloma ñāṇa*. (San. B. T, pp. 90, 710)

²⁸⁰ Remaining twelve meanings are: the sense of sense object (*ārammaṇaṭṭha*), the sense of pasture (*gocaraṭṭha*), the sense of calmness (*santaṭṭha*), the sense of excellence (*paṇītaṭṭha*), the sense of emancipation (*vimuttaṭṭha*), the sense of freedom from mental intoxicants (*anāsavaṭṭha*), the sense of going across (*taraṇaṭṭha*), the sense of

(as the function of the path), only restlessness and ignorance are explained by means of a mere showing the opposite of *dhmma*. **One who turning away**²⁸¹ (*vivaṭṭato*) is: for the turning-away person.

Concentration is released from the mental intoxicant of sense-desire (*samādhī kāmāsavā vimutto hoti*) is: it is said because concentration is the state of the opposite of sense desire. **Absence of lust** (*rāgavirāga*²⁸²) is: it is overcoming lust, (so) that it is ‘absence of lust’; or ‘from the absence of lust’ (*rāgavirāgato*), it is the word of ablative case. The word, **absence of ignorance** (*avijjāvirāgā*) (is also) likewise. **Emancipation of mind** (*cetovimutti*²⁸³) is: the concentration which is associated with the path. **Emancipation through wisdom** (*paññāvimutti*²⁸⁴) is: the wisdom which is associated with the path. **One who passes over** (*tarato*) is: for the person (who) passes over. **By all aspiration** (*sabbapaṇidhīhī*) is: by aspiration such as lust, anger, and ignorance or by all desire (*patthāna*)²⁸⁵. Having made known fourteen conditions²⁸⁶ in this way and without having classified²⁸⁷ the word ‘the same function’ (*eka rasa*) (and) the word ‘without surpassing’ (*anativattana*), it is said “**by these sixteen conditions**” (*imehi soḷasahi ākārehi*). Why? In the end of those fourteen conditions, there are two conditions²⁸⁸ are already explained because it is explained in each (condition) as “there are the same functions, there are pairs, there are no passing over each other” (*ekarasā honti, yuganaddhā honti, aññamanaṃ nātivattanti*). Therefore, it has

signlessness (*animittaṭṭha*), the sense of desirelessness (*apaṇihitaṭṭha*), the sense of voidness (*suññataṭṭha*), the sense of the same function (*ekarasaṭṭha*), and the sense of without surpassing (*anativattanaṭṭha*).

²⁸¹ Turning-away (*vivaṭṭa*) is the contrary or devoid of turning rebirths (*vaṭṭa*) which is the cause of those who hold wrong view that is enjoying six kinds of contact such as the contact of eye, of ear etc. Dealing with turning rebirths (*vaṭṭa*), there are five factors which are the cause of the past, namely: ignorance (*avijjā*), formations (*saṅkhārā*), craving (*taṇhā*), clinging (*upādāna*), and existence (*kamma bhava*). Amongst them, former three factors: ignorance, craving and clinging are the defilements (*kilesā*); later two factors: formations and existence are volitional action (*kamma*). Because of defilements and volitional action, the fruition (*vipāka*) of the present arises, namely: consciousness (*viññāṇa*), mind and matter (*nāma rūpa*), six bases (*salāyatana*) and contact (*phassa*), sensation (*vedanā*). Thus, it is said that because the defilements and volitional actions which are associated with fruition (*vipāka*) cycle, it is reckoned as turning rebirths (*vaṭṭa*); in vice versa, because fruition (*vipāka*) which is associated with defilements and volitional action cycle, it is reckoned as *vaṭṭa*. (Samo. B. T, p. 195)

²⁸² Absence (*virāga*) is, according to “*virāgoti-ariyamaggo, virajjati etenāti virāgo*”, the path of arahatship which is the absence of lust (*rāgavirāga*). (Pārājika. B. T, p. 342)

²⁸³ Emancipation of mind (*cetovimutti*) is the consciousness of fruition of arahatship (*arahataphala citta*) which is free from all defilements. (Silak. B. T, p. 79) It is also the consciousness of fruition of once-returner (*anāgāmiphala citta*). It is the fruit of concentration so called the concentration of the path (*magga samādhī*) and the concentration of the fruition (*phala samādhī*) (*Tipitaka Pāli-Myanmar Abhidhāna*, Vol. VII, p. 608)

²⁸⁴ Emancipation through wisdom (*paññāvimutti*) is also the wisdom of fruition of arahatship (*arahataphala paññā*) which is free from all defilements. (Ibid) It is also the fruit of insight.

²⁸⁵ In this place, all desire refer to desire with defilements. Desire (*patthāna*) is also termed as wish (*āsāna*). (Kacc. B. T, p. 41)

²⁸⁶ Fourteen meanings are: the sense of sense object (*ārammaṇaṭṭha*), the sense of pasture (*gocaraṭṭha*), the sense of abandoning (*pahāṇaṭṭha*), the sense of abandonment (*pariccāgaṭṭha*), the sense of emerging (*vaṭṭhānaṭṭha*), the sense of turning away (*vivaṭṭhanaṭṭha*), the sense of calmness (*santaṭṭha*), the sense of excellence (*paṭṭaṭṭha*), the sense of emancipation (*vimuttaṭṭha*), the sense of freedom from mental intoxicants (*anāsavaṭṭha*), the sense of going across (*taraṇaṭṭha*), the sense of signlessness (*animittaṭṭha*), the sense of desirelessness (*apaṇihitaṭṭha*), and the sense of voidness (*suññataṭṭha*).

²⁸⁷ The word ‘*avibhajitvāva*’ which means ‘without having classified’ is described in this commentary, the word ‘*avissajjitvāva*’ which means ‘without having been answered’ is described in the version of Ceylon.

²⁸⁸ Two conditions are the sense of the same function (*ekarasaṭṭha*) and the sense of without surpassing (*anativattanaṭṭha*)

said ‘by sixteen’ (*soḷasahi*). (It should be known that), in the explanation also, the sense of the pair is not also spoken²⁸⁹.

II. The Exposition of Analytic Explanation of the Turn of Distraction of *Dhamma* (*Dhammuddhaccavāraniddesavaṇṇanā*)

6. In the turn of distraction of *dhamma*, **one who arises the light pays attention (it) as impermanence (*aniccato manasikaroto obhāso uppajjati*)** is: when the insight wisdom which discerns the formations again and again by three contemplations stood in the contemplation of arising and dissolving arrive at maturity, for the meditator who has purity of mind abandons the defilements by means of temporary abandoning (*tadaṅga pahāna*)²⁹⁰, as long as the original light arises by means of insight wisdom, at a moment of attention²⁹¹ as impermanence or as suffering or as non-self; thus, for the person who has attention as impermanence so long firstly, it is said ‘light’. The insight meditator who is unskilful, (when the light rises), grasps that “*Indeed, for me from this time, such type of light has never arisen before, I have certainly attained the path; I have certainly attained the fruition.*”²⁹², thus, (he takes) just non-path (*amagga*) as the path²⁹³ (*magga*); just non-fruition (*aphala*) as the fruition (*phala*). For the person who takes not the path as the path (and) not the fruition as the fruition, the process of insight is straying away. He dwells in (wrong path), having got rid of his process of insight, he falls into confusion, or (he) imagines just the light by craving, wrong view and conceit. And, to a certain *Bhikkhu*, the radiating arises half of the place of cross-legged sitting²⁹⁴ arises; to a certain *Bhikkhu*, (it arises) inside of a chamber; to a certain *Bhikkhu*, (it arises) outside of a chamber; to a certain *Bhikkhu*, (it arises) the whole

²⁸⁹ Due to prescribing as ‘*na bhaṇitoyevāti*’ in this commentary, it should be translated as ‘is not also spoken’. But, the word ‘*nagaṇitoyevāti*’ is inscribed in the Myanmar palm leaves manuscript, so it is meant as ‘is not also counted’.

²⁹⁰ There are five kinds of abandoning (*pahāna*), namely: temporary abandoning (*tadaṅga pahāna*), abandoning through elimination (*vikkhambhana pahāna*), abandoning through destruction (*samuccheda pahāna*), abandoning through tranquillization (*paṭipassaddhi pahāna*) and abandoning through escape (*nissaraṇa pahāna*). Temporary abandoning is as like when the light is switched on the dark is removed, but the light is switched off the dark comes again similarly when merit through charity and morality happens, there is no chance to happen demerit or defilements; so it is called temporary abandoning. Abandoning through elimination is as like when a person who wants to draw water which is full of duckweed removes on the surface of it with his pot and the duckweed cannot return for quite long time, similarly the defilements are abandoned at the stage of the access concentration (*upacāra samādhi*) and the concentration of meditative absorption (*appanā samādhi*) without arising hindrances; so it is called abandoning by elimination. Abandoning through destruction is removing totally the latent tendency defilements also with the paths respectively. Abandoning through tranquillization is that the state of tranquillization of the defilements happens at a moment of fruition; so it is called abandoning by tranquillization. Abandoning through escape is the Nibbāna in which all formations that should be removed are entirely abandoned; so it is called abandoning through escape. (Aṭṭha. B. T, p. 108) Herein, temporary abandoning is happened by means insight meditation having purity of mind from the defilements.

²⁹¹ Attention is able to do the consciousness to reach on the sense object because the attention is associated with the consciousness. There are two types to attention (*manasikāra*). These are proper attention (*yonisomanasikāra*) and improper attention (*ayonisomanasikāra*). Proper attention is the cause of becoming the unarisen merit and of dispelling the arisen demerit. [Sayadaw Ashin Janakābhivamsa, *The Basic of Atthakathā*, (Amarapura: New Burma Press, 1979), p. 84]

²⁹² “*Na ca vata me ito pubbe evarūpo obhāso uppannapubbo, addhā maggaṃ pattomhi, phalaṃ pattomhi*”

²⁹³ The correct way is called the path (*magga*) and the wrong way is called the non-path (*amagga*). (*Tipiṭka Pāli-Myanmar Abhidhāna*, Vol. XVI, p. 76)

monastery, or one league²⁹⁵, (or) half of one *yojana*, (or) one *yojana*, (or) two *yojanas*, *pa*²⁹⁶, to a certain *Bhikkhu*, (it arises) from the level ground up to Akaniṭṭha Brahma world²⁹⁷ by making the mass of light. However, for the Buddha, radiating arose to ten thousand of the worlds²⁹⁸. Indeed this light arises by making radiant to that place in darkness which is endowed with four factors²⁹⁹.

He reflects³⁰⁰ on the light thus light is dhamma (i.e the path) (*obhāso dhammoti obhāsaṃ āvajjati*) is: this light is the *dhamma* of the path (and) the *dhamma* of the fruition, that light is kept in the mind (as the path)³⁰¹. **The distraction due to that is agitation (*tato vikkhepo uddhacca*)** means that this agitation (of the mind) arises because of³⁰² the light or because of doing reflection as the *dhamma* (i.e. the path and the fruition), it is named as distraction (*uddhacca*). **When his mind is taken by distraction (*tena uddhaccena viggahitamānaso*)** is: with that distraction being arisen in this way, (the insight meditator has) the contradiction mind. Or with that distraction making produced, having entered into the process of insight, the insight meditator who has the contradiction mind does not know clearly in reality the agitation (of the mind) and³⁰³ the formations in attendance as impermanence, suffering and non-self due to standing in the originating in defilements (because of) coming forth from these originated defilements. “Thus it is said *His mind is agitated by distraction of dhamma (dhammuddhaccaviggahitamānaso)*”, the word ‘*iti*’

²⁹⁴ The word ‘*pallaṅka*’ is rendered as ‘cross-legged sitting’ which means sitting by binding the thighs in the form of round shape.

²⁹⁵ A league is a measure little less than two miles.

²⁹⁶ The word ‘*pa*’ refers to ‘*peyyāla*’ which represents from two *yojanas* up to the highest brahma world.

²⁹⁷ There are totally twenty brahma worlds consist of sixteen material realms and four immaterial realms. In sixteen material realms, there are three realms in the first *jhāna* sphere, namely: *Brahma pārisajja*, *Brahma purohita*, *Mahā brahma*; there are three realms in the second *jhāna* sphere, namely: *Parittābha*, *Appamānābha*, *Ābhassara*; there are three realms in the third *jhāna* sphere, namely: *Parittasubha*, *Appamānasubha*, *Subhakiṇha*; there are seven realms in the fourth *jhāna* sphere, namely: *Vehapphala*, *Asaññasatta*, and five *Suddhāvāsa* realms – *Avihā*, *Atappa*, *Sudassa*, *Sudassi*, *Akaniṭṭha*. Four immaterial realms are *Ākāśānañcāyatana*, *Viññānañcāyatana*, *Ākiñcanañcāyatana*, *Nevasaññānāsañcāyatana*. Here the highest brahma world refers to *Akaniṭṭha* brahma world. [Mahāthera Nārada, *A Manual of Abhidhamma* (3th ed., Kula Lumpur: Buddhist Missionary Society, 1975), p. 265]

²⁹⁸ There are three kinds of world (*lokadhātu*) as followings: the small world which is the small world (*cūḷanikā lokadhātu*), the medium world (*majjhimikā lokadhātu*), and the great world (*mahā lokadhātu*). The system of the world (*lokadhātu*) is also called the visible world (*okāsa loka*). In the system of one world, a moon, a sun, a Mount Meru, four vast islands, four big oceans, four kings of celestial beings, six stories of deva world, and one brahma world are consisted. (A. A, p. 228) When the system of one world is multiplied by 1,000, it is the small world (*cūḷanikā lokadhātu*) consisting of a thousand moons, a thousand suns, a thousand Mount Meru, four thousand vast islands, four thousand big oceans, four thousand kings of celestial beings, six thousands stories of deva worlds, one thousand brahma worlds. When one small world (*cūḷanikā lokadhātu*) is multiplied by 1,000, it is the medium world (*majjhimikā lokadhātu*) consisting of one million moons, one million suns and so on. When one medium world (*majjhimikā lokadhātu*) is multiplied by 1,000, it is the great world (*mahā lokadhātu*) consisting of one million moons, one million suns and so on. (Tīpīṭaka Pāli-Myanmar Abhidhāna, Vol. XVIII, pp. 264-265) Herein ten thousand of the world (*dasasahassī lokadhātu*) are arisen by the light is described.

²⁹⁹ *Andhakāra* means making blind or darkness. Dealing with darkness, there are four factors: the 14th of waning day, a half of the midnight, a thick forest, a covering cloud. The darkness occurred simultaneously these four factors will be the darkest night. (Pārājika. B. T. II, p. 70)

³⁰⁰ The word ‘*āvajjati*’ is given the meaning of ‘advert’ in the PTS Dictionary, it should be taken as ‘reflect’ in this chapter.

³⁰¹ In the sentence ‘*obhāso dhammoti obhāsaṃ āvajjatiṭi ayaṃ obhāso maggadhammo phaladhammoti vā taṃ taṃ obhāsaṃ manasi karoti*’, the explanatory word ‘*maggadhammo phaladhammoti*’ is ‘*bhāvattha saṃvaṇṇanā*’ because it explains the connotative meaning of a word that ‘*maggā dhamma and phala dhamma*’ has connotation of elucidation; another explanatory word ‘*manasi karoti*’ is ‘*dhātvaṭṭha saṃvaṇṇanā*’ because it explains the meaning of the root of a verb that in the word ‘*āvajjati*’, the root ‘*vajja*’ with prefix ‘*ā*’ is in the sense of reflection.

³⁰² The Pāli word ‘*tato*’ has various meanings, but herein the word ‘*tato*’ denotes ‘because of’ as ‘*hetvattha*’.

³⁰³ In this place, the word ‘*vā*’ is *aṭṭhānaya* (wrong connection) is assumed by the Nissaya teacher. So the connection word ‘and’ is placed instead of ‘or’ to be meaningful sense.

should be combined (with the word ‘*māna*’) like that. **There is that time (*hoti so samayo*)** is: if investigation arises by means of satisfaction³⁰⁴ in this way to the meditator who has impure mind also, he knows thus – it is named insight because the formations are as the sense objects; the path and the fruition (has) *Nibbāna* as the sense object, then these minds also have formations as the sense objects, therefore, light is not the path, it is just (the wisdom of) contemplation on the arising and dissolving (*udayabbayānupassanā ñāṇa*), (this path is) only (the path which is) mundane³⁰⁵ of *Nibbāna*; having designated in this way (whether) it is path or non-path, having avoided that distraction (and) having stood well on the contemplation of arising and dissolving, (the meditator) discerns clearly the formations as impermanence, suffering and non-self; thus, it is the occasion (of arriving at insight) for one who investigates. On the contrary³⁰⁶, one who does not discern in this way, having undue confidence in oneself, (thinks)³⁰⁷ that he has attained the path and the fruition.

Whatever mind (*yaṃ taṃ cittaṃ*) is: whatever mind of insight. **Only internally (*ajjhattameva*)** is: the internal sense object is just the sense object of the contemplation of impermanence. **The wisdom arises (*ñāṇaṃ uppajjati*)** is: to that meditator (*yogāvacaro*³⁰⁸) endowed with deliberation and judgement in form and formless *dharmas*, insight wisdom arises like the thunderbolt (*vajira*)³⁰⁹ which has uninterrupted speed, sharp, is courageous and very pure, sent off by the king of gods (*inda*). **Joy arises (*pīti uppajjati*)** is: for the meditator, at the time (of arising of *udayabbayāñāṇa*), the fivefold joy (*pīti*) – the thrill of joy (*khuddakā pīti*), the instantaneous joy (*khaṇikā pīti*), the flood of joy (*okkantikā pīti*), the uplifting joy (*ubbegā pīti*) and the suffusing joy (*pharaṇā pīti*) – which are associated with insight arise and the whole body is suffused. **Calmness arises (*passaddhi uppajjati*)** is: for the meditator, there is no anxiety, no ponderousness³¹⁰, no harshness, no workableness, no sickness and no crookedness of his body and mind in that time. And³¹¹, for that person, (his) mind and body have calmness, lightness, tenderness, workableness, well practising, clearness, and uprightness only. That person experiences (happiness) exceeding the pleasure of sensual pleasure which is called as ‘*amānusi*’³¹² at that time³¹³ when (these *dharmas*) such as calmness (*passaddhi*) and so on supported the body and mind (occur). Concerning that (pleasure), it is said –

³⁰⁴ Satisfaction is here thinking that he has attained *magga* or *phala* for illuminating the light.

³⁰⁵ The mundane (*lokiya*) has the sense of arising and dissolving state (*lujjati palujjati loko*) which cannot liberate from the circle of rebirths. In this place, the path of mundane (*lokiya magga*) is unstability. In other words, the path of mundane is the former path of insight (*pubbabhāga vipassanāmagga*) consisting of right view, right understanding, right speech, right action and right livelihood which are associated with the wholesome consciousness of sensual sphere (*kāma vacara kusalcatta*). (*Tipitaka Pāli-Myanmar Abhidhāna*, Vol. XVIII, p. 309).

³⁰⁶ Here the word ‘*pana*’ represent ‘on the contrary’ serving as describing the opposite sense (*vyatireka*).

³⁰⁷ He thinks that he has attained the *jhāna*, *magga* or *phala* although he has not attained yet because defilements have not occurred distinctly in him; so such undue confidence in himself is called ‘*adhimāna*’. One who has ‘*adhimāna*’ is not real one who attained *jhāna* (*jhānalābhi*), not real a noble one (*ariya*), not a heedless common worldling (*puthujjana*), but he is just one who has been practicing insight meditation strenuously. (Pāti. B. T, p. 60)

³⁰⁸ The meditator (*yogāvacaro*) is one who has been absorbing in either tranquillity meditation or insight meditation.

³⁰⁹ The thunderbolt (*vajira*) itself breaks into others, but it can never be broken into. (Sīlak. B. T. II, p. 576)

³¹⁰ The Pāli word ‘*gāraṇa*’ is used as ‘respect’ and ‘ponderousness’ (*Tipitaka Pāli-Myanmar Abhidhāna*, Vol. IV, p. 822), but here ‘*gāraṇa*’ is taken as the sense ‘ponderousness’.

³¹¹ Here, the word ‘*pana*’ represents ‘and’ serving as the appropriateness (*anwaya*).

³¹² The word ‘*amānusi*’ means joy or happiness through insight (*vipassanāpītisukha*) and the pleasure in the attainment of eight kinds of *jhāna* (*aṭṭhasamāpatti*) which exceed the pleasure in the happiness of sensual pleasure of human beings and gods. (Dh. A. II, p. 375)

³¹³ The time refers to the time of arising *udayabbayā ñāṇa*.

“The *bhikkhu* who enters into the meditation subject at the secluded place and sees clearly insight with the proper way for the peaceful mind (which is free from defilements) experiences the joy which is associated with the attainment of the absorption of insight³¹⁴.”

“The meditator, who comprehends thoroughly in such time or in such meditation subject on the arising and dissolving of the aggregates, attains joy and delight. For that attainment of joy and delight, for one who perceives (objects), there is the cause of deathless state (i.e. *Nibbāna*).”³¹⁵

Thus, for the meditator, having been accomplishing this joy exceeding the pleasure of sensual pleasure (*amānusi*), the calmness of body and mind which arises together with lightness and so on³¹⁶ and is associated with insight arises. **Happiness arises (*sukhaṃ uppajjati*)** is: on that time, for the meditator, the happiness which is associated with insight arises by flowing in the whole body. **Determination arises (*adhimokkhaṃ uppajjati*)** is: on that time, for the meditator, faith which has clearness of consciousness and mental concomitants in abundance and (is also) associated with insight arises. **Exertion arises (*paggaho uppajjati*)** is: on that time, for the meditator, effort (*vīriya*) which is not loose, nor endeavouring exceedingly, well holds up (and) is associated with insight arises. **Mindfulness arises (*upaṭṭhānaṃ uppajjati*)** is: on that time, for the meditator, mindfulness which is firm established, erected, unshakable like the king of mountain (i.e. Mount *Meru*³¹⁷) and is associated with insight arises. (When) the meditator reflects upon, contemplates, gives attention, and reviews in such condition, (his) mindfulness appears,

³¹⁴ Similar to the *Dhammapada aṭṭhakathā*, the word ‘*amānusi*’ is defined in this commentary as the enjoyment of joy and happiness of insight as well as of the attainment of absorption which exceeds the enjoyment of sensual pleasure of human beings or gods. In the *Petavatthu aṭṭhakathā*, nevertheless, the enjoyment of sensual pleasure of gods is defined as ‘*amānusi*’.

³¹⁵ “*Suññāgāraṃ pavīṭṭhassa, santacittassa bhikkhuno.*

Amānusi ratī hoti, sammā dhammaṃ vipassato.

Yato yato sammāsati, khandhānaṃ udayabbayaṃ.

Labhati pītipāmojjaṃ, amataṃ taṃ vijānata”nti. (Dh, p. 67)

This explanation is according to *Dhammapada Aṭṭhakathā*. Furthermore, in *Visuddhimagga ḷīkā*, it is explained

in this way –

“The *bhikkhu* who enters into a secluded place and discerns clearly the insight with the proper way for the peaceful mind (which is free from defilements) experiences the pleasure which is associated with insight such as joy, happiness and so on”.

“The meditator who comprehends thoroughly the arising and dissolving of the aggregates by such matter and such mind attains joy and delight. Due to that attainment of joy and delight, for one who perceives (objects), there is the cause of deathless state (i.e. *Nibbāna*)”. (according to *Visuddhimagga ḷīkā*)

³¹⁶ lightness (*lahutā*), tenderness (*mudutā*) and workableness (*kammaññatā*)

³¹⁷ Mount Meru is the highest mountain in the world and situated at the centre of the world. It is submerged in the sea to a depth of eighty four thousand *yojanas* and rises above the surface to the same height. It is surrounded by seven mountain ranges - *Yugandhara*, *Isadhara*, *Karavīka*, *Sudassana*, *Nemindhara*, *Vinataka* and *Assakanna*. (S. A. II, p. 443) It is eighty thousand leagues broad (A. IV, p. 100). On the top of Sineru is Tāvātimsa deva world (S. A. II, p. 485), while at its foot is the *Asurabhavana* of ten thousand leagues; in the middle are the four Mahādīpā with their two thousand smaller *dīpā*. (The *Asurabhavana* was not originally there, but sprang up by the power of the *Asuras* when they were thrown down from Tāvātimsa, (Dh. A. I, p. 272). Sineru is often used in similes, its chief characteristic being its un-shakeability (*sutthuthapita*). It is also called Meru or Sumeru, Hemameru and Mahāneru (M, p. 338). Each Cakkavāla has its own Sineru (A. I, p. 227), and a time come when even Sineru is destroyed (S. III, p. 149).

having entered into and straying away³¹⁸, just as appearing the world beyond to the person who possesses (supernormal power of) the divine eye³¹⁹.

Equanimity³²⁰ (*upekkhā*) means equanimity as insight (*vipassanupekkhā*) as well as equanimity as reflection (*āvajjanupekkhā*). In other words,³²¹ on that time, equanimity as insight which is the becoming of equanimity in all formations and equanimity as reflection in the mind door arises strongly. Indeed³²², that equanimity (as reflection) carries for the meditator who reflects on such condition, having been courageous and sharp like the thunderbolt sent off by the king of gods, and like a hot iron bar sprung forward into a thing wrapped³²³ in a leaf. It is said in the path of purification³²⁴ (*visuddhamagga*) in this way. **The equanimity as insight (*vipassanupekkhā*)** is: herein, the teachers say thus: “It is the equanimity as mental balance (*tatramajjhātupekkhā*) associated with insight” (*vipassanāsampayuttā tatramajjhātupekkhā*). Consequently³²⁵ (if) the insight wisdom is taken (as ‘*vipassanupekkhā*’)³²⁶, there (will) be repetition of fault because of (already) coming of the insight wisdom (described) as ‘*wisdom arises*’ (*ñāṇaṃ uppajjati*). In the exposition of the third *jhāna* also, it is said, “there is one state by the meaning of equanimity as formations and also equanimity as insight, indeed, that equanimity which is only wisdom is divided into two by means of function”³²⁷. Thus, by saying as the equanimity associated with insight, there is no repetition of fault and it also agrees with the exposition of the third *jhāna*. On the other hand, because in five faculties, the faculty of wisdom, the faculty of faith, the faculty of effort, the faculty of mindfulness are explained as “*ñāṇaṃ adhimokkho paggaḥo upaṭṭhānaṃ*”; in the case (of the faculty of concentration), the faculty of concentration is not explained; however, the faculty of concentration should be explained by means of the pair of tranquillity and insight (*yuganaddha*) only; thus it should be known that due to doing to abandon the endeavour in keeping well again (on the sense objects), the concentration which going on evenly is said as ‘*equanimity*’ (*‘upekkhā’*).

³¹⁸ Although ‘*ukkantitvā*’, ‘straying away’ is presented in this text, ‘*ukkhanditvā*’, ‘jumping’ is prescribed in the *Visuddhimagga*, volume II of the version of Ceylon.

³¹⁹ Divine eye (*dibbacakkhu*) is *pasādacakkhu* of the god. With that eye, one can see things from a very far distance or very small things. (Silak. B. T. II, p. 459) There are two kinds of divine eye. These are: divine eye through *jhāna* due to developing (*bhāvanā*) and divine eye due to *kamma* (eg. The eyes of Prince Vipassī). (Sut. B. T, p. 164)

³²⁰ The literal meaning of ‘*upekkhā*’ is indifference to pain and pleasure or equanimity. There are of ten types of equanimity, namely: the equanimity as consisting of six parts, the equanimity as divine abiding (*brahmavihārupekkhā*), the equanimity as the factors of enlightenment (*bojjhaṅgupekkhā*) that is the concomitant of mental balance (*tatramajjhātatta cetasika*), the equanimity as effort (*vīriyupekkhā*) that is effort, the equanimity as conditional things (*saṅkhārupekkhā*) that is wisdom, the equanimity as feeling (*vedānupekkhā*) that is neutral feeling, the equanimity as insight (*vipassanupekkhā*) that is wisdom, the equanimity as mental balance (*tatramajjhātattupekkhā*) that is *tatramajjhātattā cetasika*, the equanimity as *jhāna* (*jhānupekkhā*), and the equanimity as purity (*pārisuddhupekkhā*). (Abhi. A. I, p. 216) Furthermore, there are some kinds of equanimity described in *Samyuttanikāya* as followings: six kinds of equanimity connected with sensual pleasure (*gehasita upekkhā*), six kinds of equanimity depend on renunciation (*nekkhammasita upekkhā*) and the equanimity as reflection (*āvajjanupekkhā*). (S. II, p. 420)

³²¹ Here the word ‘*hi*’ represents ‘in other words’ serving as extending more explanation (*vitthāremi*).

³²² The word ‘*pana*’ represents ‘indeed’ serving as it is truth (*ekanta*).

³²³ In ‘*pattapuṭe*’, the word ‘*patta*’ should be translated as ‘reached, attained, obtained’ according to the PTS dictionary, however it is rendered properly as ‘wrapped’ in this chapter.

³²⁴ Vis. II, p. 734

³²⁵ Here, the word ‘*ca*’ represents ‘Consequently’ that is serving as showing the fault (*laddhadosabyatireka*).

³²⁶ In some texts, equanimity as insight is taken as the insight wisdom which is the condition of equanimity in analyzing the characteristic of formations. (*Tipitaka Pāli-Myanmar Abhidhāna*, Vol. XIX, p. 646)

³²⁷ “*saṅkhārupekkhāvipassanupekkhānampi atthato ekibhāvo. Paññā eva hi sā, kiccavasena dvividhā binnā*” (Vis. II, p. 157)

Desire arises (nikanti uppajjati) is: in this way, desire which is making attachment, being subtle and making peaceful arises in the insight adorned with light and so on. It is not possible to take up desire which is also defilement. And just like grasping the light, when any one of these (nine impurities) are also arisen in this way, the meditator grasps thus: “Indeed, for me from this time, such type of wisdom has never arisen before; such type of joy, calmness, happiness, determination, exertion, mindfulness and desire have never arisen before; I have certainly attained the path; I have certainly attained the fruition.”³²⁸, thus, he takes just non-path as the path (*magga*); just non-fruition as the fruition (*phala*). For the person who takes non-path as the path (and) non-fruition as the fruition, the process of insight is straying away. Having got rid of his primary meditation subject, he dwells only in enjoying desire. And, herein, the light etc, are said as the impurities of insight for the causes of impurities of insight, (but) not said for the unwholesome. In the case (of desire), desire is indeed the impurity of insight as well as the cause of impurity of insight. These ten impurities of insight are only by means of the cause (of impurity), in addition³²⁹, there are equal to thirty³³⁰ by means of obsession. How? For one who grasps thus: “The light arises to me.” (“*mama obhāso uppanno*”), (it) is the obsession of wrong view (*diṭṭhiggāha*); for one who grasps thus: “The delightful light arises certainly” (“*manāpo vata obhāso uppanno*”), (it) is the obsession of conceit (*mānaggāha*); for one who has enjoyment in the light, (it) is the obsession of craving (*taṇhāggāha*). Thus, there are three obsessions in the light by means of wrong view, conceit and craving. Similarly, (these should be taken) in the remainings³³¹ also; thus, by means of obsession, there are equal to thirty impurities of insight. In the turn of **one who gives attention as suffering, one who gives attention as non-self (dukkhato manasikaroto, anattato manasikaroto)**, the meaning should be known in this way only. Indeed, the becoming of the impurities of insight, herein³³², should be known for each (wisdom) by means of one-by-one contemplation; but not only one (contemplation).

In three contemplations, having shown the impurities of insight by means of insight in this way without difference, then (he who wants) to show by means of difference has said (the phrase) **giving attention the form as impermanence (rūpaṃ aniccato manasikaroto)** etc. In the phrase, **jarā maraṇaṃ aniccato upaṭṭhāna** is: the mindfulness on the ageing and death as impermanence.

7. Because the unskilful and unlearned meditator trembles in the light and so on by means of the equal to thirty impurities of insight as said before, (he) perceives each one in the light etc, in this way: “this (light) is mine; this (light) is I; this (light) is myself” (“*etaṃ mama, esohamasmiṃ, eso me attā*”); thus, in order to show the meaning (of tremble), the twofold verse has been mentioned **such as in light, as well as in wisdom etc., (obhāse ceva ñāṇecāti ādhigāthādvayaṃ)**. In that phrase, **(he) trembles (vikampati)** is: the meditator shakes and trembles variously in the sense objects such as light and so on by means of different defilements. **Mind trembles for that (yehi cittaṃ pavedhati)** is: due to calmness and happiness, the mind shakes and trembles in various ways by means of different defilements. Thus, **both in calmness as well as in happiness (passaddiyā sukhe ceva)** is: the meditator trembles (in calmness and in happiness also), the connection should be known in this way. **In reflection on the equanimity also (upekkhāvajjanāya ceva)** is: (the mind) trembles in reflection reckoned as equanimity also; the equanimity as reflection only is meant as ‘tremble’. In the path of purification (*visuddhimagga*), it is said

³²⁸ “*Na ca vata me ito pubbe evarūpaṃ ñāṇaṃ uppannapubbaṃ, evarūpā pīti passaddhi sukhaṃ adhimokkha paggaḥo upaṭṭhānaṃ upekkhā nikanti uppannapubbā, addhā maggaṃ pattomhi.*” (Ps. A. II, p. 191)

³²⁹ Here the word ‘*pana*’ represents ‘in addition’ serving as explanation in other way (*pakkhantara*).

³³⁰ When ten kinds of impurity of insight is multiplied by three obsessions, thirty kinds of impurity of insight are obtained.

³³¹ The remainings are nine impurities of insight apart from light.

³³² ‘Herein’ refers to in these three contemplation: impermanence, suffering, non-self.

as ‘*upekkhāvajjanāyañcā*’³³³ particularly.³³⁴ **In the equanimity also (*upekkhāya ca*)** means that (the mind) also trembles in equanimity having above said qualities, and (it) trembles in desire also. In addition, herein, because of the explanation of two equanimities³³⁵, the meaning is said as both ways³³⁶ said below as “**equanimity arises**” (“*upekkhā uppajjati*”) also. Then, it is said that in contemplation of impermanence etc., for becoming of the equanimity as the reflection in each, (it) is developed repeatedly by the meditator in each contemplation as impermanence, suffering, suffering(and) non-self. In other words, when the light etc, arises, the meditator who is clever, wise, learned and endowed with intelligence determines and investigates that (light) by wisdom in this way: “Indeed, this light arises to me; this light is impermanent, conditioned, evolved by reason of the law of causation, the nature of destruction, the nature of decay, the nature of fading away, and the nature of cessation”³³⁷. Or, at the time (of arising light), this (thought) arises in the meditator³³⁸ – if the light may be oneself (*atta*), (it) would be proper to take as ‘oneself’. Indeed, this (light) is taken as ‘oneself’ (*atta*) is only non-self (*anatta*). Therefore, the meditator who discerns clearly that because of the sense of not following to one’s control³³⁹ it is named as ‘non-self’ removes the wrong view. If the light may be permanence, it would be proper to take as ‘*permanence*’ (*nicca*). Indeed, this (light) is taken as ‘*permanence*’ (*nicca*) is just impermanence. Thus, that (light), (the meditator) who discerns clearly that because of the sense of non-existing it is (named) as impermanence removes the conceit. If the light may be happiness, it would be proper to take as ‘*happiness*’ (*sukha*). Indeed, this (light is) taken as ‘happiness’ is just suffering. Thus, (the meditator) who discerns (clearly) that because of the sense of oppression of arising and dissolving, it is named as suffering puts an end to the desire. As (he investigates) in the light, (he investigates) also in the remaining (nine impurities of insight) in that way.

Thus, having investigated the light, (he) perceives as following, “This (light) is not mine; this (light) is not I; this (light) is not myself” (“*netam mama, nesohamasmiṃ, na meso attā*”). This wisdom. ...*Pe*³⁴⁰... (He) perceives as, “This is not my (desire); this (desire) is not I; this (desire) is not myself”. Those who perceive the light etc., in this way do not shake (and) do not tremble. Thus, those who sees that meaning of not trembling has said the verse as **these ten conditions (*imāni dasa ṭhānāni*)**. Therein, **ten conditions (*dasa ṭhānāni*)** are: light and so forth. **One should practise (these ten conditions) with wisdom (*paññā yassa pariccita*)** is: (the meditator) should practise (these ten conditions) with wisdom which is deliverance from the impurities of insight (and also) should influence and permeate repeatedly. **(He) is one who is wise in the distraction of dhamma (*dhammuddhaccakusalo hoti*)** is: the

³³³ Vis. II, p. 736

³³⁴ Here the word ‘*pana*’ represents ‘particularly’ serving as describing specially (*visesa*).

³³⁵ the equanimity as reflection of the mind (*āvajjanupekkhā*) and the equanimity as concentration (*samādhiupekkhā*)

³³⁶ reflection of the mind (*āvajjana*) and the faculty of concentration (*samādhindriya*)

³³⁷ “*ayaṃ kho me obhāso uppanno, so kho panāyaṃ anicco saṅkhato paṭiccasamuppanno khayadhammo vāyadhammo virāgadhammo nirodhadhammo*”

³³⁸ The meditator refers to one who is wise and learned.

³³⁹ The sense of not following to one’s control (*avasavattana*) is the sense of non-self (*anatta*). This meaning is not the meaning by grammar (*saddhattha*). It is just the meaning by sense (*adhippāyattha*) that is to avert the view of wrong viewers. (Samo. B. T, p. 146)

³⁴⁰ For the word ‘*pe*’ (*peyāla*), the omitting repetition words are – This (wisdom) is not mine; this (wisdom) is not I; this (wisdom) is not myself. This (joy) is not mine; this (joy) is not I; this (joy) is not myself. This (tranquility) is not mine; this (tranquility) is not I, this (tranquility) is not myself. This (determination) is not myself; this (determination) is I; this (determination) is not myself. This (exertion) is not myself; this (exertion) is I; this (exertion) is not mine. This (happiness) is not myself; this (happiness) is not I; this (happiness) is not mine. This (mindfulness) is not myself; this (mindfulness) is not I; this (mindfulness) is not myself. This (equanimity) is not mine; this (equanimity) is not I; this (equanimity) is not myself.

meditator who has ten conditions should learn with wisdom is clever in distraction of *dhamma* (such as light etc.), which is mentioned earlier by penetrating in their nature. **(He) does not also go on delusion (na ca sammoha gacchati)** is: (he) does not go on into much delusion only because of being wise in distraction by means of removing of craving, conceit and wrong view³⁴¹.

Now, having made clear the method as just said before, in order to make showing by other method, the verse (**one who has dull wisdom) distracts as well as becomes stained** etc., (**vikkhipati ceva kilissati cāti**³⁴²) is said. In that verse, the meditator who has dull wisdom (*manda paññā*³⁴³) reaches the distraction in the light and so on (and) the arising of remaining defilements³⁴⁴. The meditator who has the medium wisdom (*majjhima paññā*) reaches the arising of the distraction in the light and so on only (but) does not reach the arising of remaining defilements; he is one who has undue confidence in oneself. The meditator who has the quick wisdom (*tikkha paññā*), having been reached also distraction in the light and so on (and) having removed the undue confidence in oneself, attempts to practise the insight (meditation). (The meditator who has) extreme quick wisdom (*atitikkha paññā*) does not reach the distraction in the light and so on and the arising of the remaining defilements. **(He) distracts also (vikkhipati ceva)** is: of four persons, the meditator who has dull wisdom reaches also the distraction which is reckoned as the distraction of *dhamma*. **(He) becomes stained also (kilissati ca)** means that (the meditator) is stained, tormented and oppressed by the defilements (which are) craving, conceit and wrong view. **(He) decreases the mental development (cavati cittaabhāvanā)** means that the mental development of the insight of that person who has dull wisdom decreases (and) falls down because of placing only in the defilements (delightedly) for destroying the opposite of defilements³⁴⁵. **(He) distracts, (but) does not become stained (vikkhipati na kilissati)** means that (the meditator who has) medium wisdom is distracted by the distraction (but) is not stained with defilements. **(He) falls away the (mental) development (bhāvanā parihāyati)** means that for the meditator who has medium wisdom, the insight (meditation) decreases (and) does not proceed owing to (the state of) the undue confidence in oneself (i.e he thought that *magga* is attained) by (the state of) attempt to the insight (meditation)³⁴⁶. **(He) distracts, (but) does not become stained (vikkhipati na kilissati)** is: (the meditator who has) the quick wisdom is also distracted with the distraction, (but) is not stained with defilements. **(He) does not fall away the (mental) development (bhāvanā na parihāyati)** means that for the meditator who has quick wisdom, even though there is

³⁴¹ These three *dhammas*: craving, conceit and wrong view – are the diffuseness of the world (*papañca*) which overwhelms the world due to the causes of six internal bases (*ajjhātāyatana*), namely: eye, ear, nose, tongue, body and mind, and six external bases (*bahitāyatana*), namely: form, odour, smell, taste, touch, consciousness. (M. II, p. 154) In detail, one hundred and eight kinds of craving, nine kinds of conceit and sixty-two kinds of wrong view are included in the diffuseness of the world. (Sut. B. T. III, p. 292) Due to describing the word ‘*taṇhāmānadiṭṭhugghāṭavasena*’, ‘by means of removing of craving, conceit and wrong view’ is translated in this dissertation, but if the word ‘*taṇhāmānadiṭṭhuppāḍavasena*’ described in the *Visuddhimagga Mahāṭīkā* is taken ‘by means of rising craving, conceit and wrong view’ should be translated.

³⁴² The verse is described as following –

vikkhipati ceva kilissati ca, cavato cittaabhāvanā, vikkhipati na kilissati, bhāvanā vikkhipati na kilissati, bhāvanā na parihāyati, na ca vikkhipate cittaṃ na kilissati, na cavati cittaabhāvanā. (Ps, p. 292)

³⁴³ Although ‘*mandapaññā*’ is described in this text, ‘*mandaviññāṇa*’ is described in the Myanmar palm leaf manuscripts. If ‘*mandapaññā*’ is taken, ‘one who has dull wisdom’ must be rendered and if ‘*mandaviññāṇa*’ is taken, ‘one who has dull consciousness’ must be rendered. But, according to the context, “*etha mandapaññānaṃ vipassakānaṃ upakkilesavattthutthā vipassanupakkilesasaññītesu obhāsādīsu dasasu dhammesu ...*” the word ‘*mandapaññā*’ should be taken.

³⁴⁴ The remaining defilements are such as craving, conceit, wrong view and so on exception of distraction. (according to the *Paṭisaṃbhidāmagga Aṭṭhakathā Nissaya*)

³⁴⁵ The opposite of defilements are three types of contemplation – the contemplation as impermanence, the contemplation as suffering and the contemplation as non-self.

³⁴⁶ Herein, it is merely the attempt to practice *vipassanā* meditation, not to the path, fruition and Nibbāna.

distraction, having given up the distraction (which arise), because of that undue confidence in oneself by the attempt to the insight (meditation), (his) insight meditation does not decrease (and) proceeds. **(His) mind does not distract and does not become stained** (*na ca vikkhipate cittaṃ na kilissatī*) is: the mind of (the meditator who has) the extreme quick wisdom is distracted with the distraction, (but) is not stained with the defilements. **(He) does not decrease the mental development** (*na cavati cittaḥāvanā*) means that for him (i.e the meditator who has the extreme quick wisdom), the mental developing of the insight does not decrease, (it) stands in the (firm) place for being devoid of the defilements (such as) distraction³⁴⁷.

With these four conditions (imehi catūhi ṭhānehi) etc, is: now, because of these aforesaid four conditions which exists the causes, or which makes the causes, (he) knows differently the mind which is contrary by the state of distraction (and) contraction of the mind in ten conditions such as the light etc. (He) knows in different ways: the fourth skilful meditator who has the great wisdom (*mahāpaññā*) and who is absence from arising the defilements (such as) distraction etc, is like this; the mind of three meditators such as the slow-witted meditator etc,³⁴⁸ is like that; the explanation of the meaning should be known by connection in this way. Particularly³⁴⁹, herein, **abridgement (saṅkhepo)** is: (the state of) sluggishness of the mind³⁵⁰ should be known by means of (the state of) rising of distraction and of defilements. **Distraction (vikkhepo)** is: in two places “distract (and) does not stain”, (“*vikkhipati na kilissatī*”), the state of the agitation of the mind should be known by means of distraction said (above).

The explanation of the discourse of the pair was finished.

³⁴⁷ Herein, distraction, craving, conceit and wrong view are represented being devoid of the defilements.

³⁴⁸ Three meditators are the person who has slow-witted wisdom, the person who has medium wisdom and the person who has quick-witted wisdom.

³⁴⁹ Here the word ‘*ca*’ represents ‘particularly’ serving as describing specially (*visesa*).

³⁵⁰ Because of describing the word ‘*cetthavikkhepassa*’, ‘particularly, herein, (the state of) sluggishness (of the mind)’ is translated, but if the word ‘*cittavikkhepassa*’ described in the version of Ceylon is taken, it should be translated as ‘(the state of) sluggishness of the mind’.

Chapter II: The Exposition of the Treatise of Truth (*Saccakathāvaṇṇanā*)

8. Now, it is the explanation, not yet expounded before¹, in the treatise of the truth (*sacca kathā*) that follows the *Suttanta*², expounded by Mahā Thera³ who wanted to show the meaning of truth, the distinction of penetration to the truth and the arrangement such as the characteristic of the truth etc., by means of the noble path which has the virtue of the pair. Therein, in the discourse, firstly, **the truths** (*tathānī*⁴) are: the truths (exist) by means of according to the nature. Indeed, the arisen *dharmas* that have existed only according to the nature are the truths because of the meaning of truth. The meaning of truth is said in the first exposition of the analytic explanation of wisdom (*paṭhamaññāṇaniddesaṇṇanāya*). **Non-untruth** (*avītathānī*) is: there is devoid of contrariness in the nature was said. Indeed, there are no truths that are without having the name of the truth. **No other nature** (*anaññathānī*) is: it is devoid of other nature⁵. Indeed, the *dharmas* that are not the truths are no name as the truths. **Monks, the word ‘this is suffering’ is the truth** (*idaṃ dukkhanti bhikkhave tathametam*) is: monks, this (nature) is said as suffering; this (suffering) is real because it has the (real) nature. Indeed, only suffering is (the nature of) suffering. In the nature is said, there is **non-untruth** (*avītatham*) because of the lack of contrariness. Indeed, the (truth of) suffering is not meant the non-suffering. (There is) **no other nature** (*anaññatham*) because of being devoid of other nature. Indeed, suffering is not the nature of the origin (of suffering), etc. Also in the origin (of suffering) and so on, (it should be taken according to) that way only.

¹ In *pāḷi*, there are three definitions: definition of word (*saddā*) which is the origin meaning or direct meaning, definition of meaning (*adhippāya*) which is indirect meaning and the definition of use (*voḥāra*) which is the conclusion meaning. Herein, (*apubbattāvaṇṇanā*), the word *apubba* is used as the sort of definition of use, and it means ‘new’ for the meaning of conclusion although its origin meaning is ‘before’.

² S. V, p. 430

³ Mahā Thera refers to Venerable Mahānāma.

⁴ For the sense ‘the truths’, the word ‘*tacchānī*’ is described in this text, but the word ‘*saccānī*’ described in the version of Myanmar found in palm leaf. Next, in this chapter, for the word ‘*saccapariyāpannā*’, ‘included in the truths’ is translated; but the word ‘*dukkhasaccapariyāpannā*’ described in Myanmar version is translated as ‘included in the noble truth of suffering’. In the exposition of the second discourse of that chapter, the word ‘*arahanti*’ is described and is translated ‘i.e. attaining arahatship’, but ‘*ahanti*’ is described in the version of Myanmar found in palm leaf and it is rendered as ‘I’.

⁵ In the words ‘*anaññathānīti aññasabhāvavirahitānī*’, the explanatory word ‘*aññasabhāvavirahitānī*’ is ‘*līngattha samvaṇṇanā*’ because it explains the meaning of common noun ‘*aññathā*’ as ‘*aññasabhāva*’ that means ‘other nature’. Next, in the words ‘*anaññathānīti nahi saccānī saccānī nāma honti*’, the explanatory word ‘*nahi saccānī saccānī nāma honti*’ is ‘*bhāvattha samvaṇṇanā*’ because it explains the connotative meaning of a word that “the *dharmas* that are not the truths are not named as the truths” has the connotation of elucidation.

1. The Exposition of the Analytic Explanation of the First Discourse

(*Paṭhamasuttantāniddesaṇṇanā*)

By the sense of truth (*tathatṭhena*) is: by the sense according to the (true) nature. **The sense of oppression (*pīḷanaṭṭha*)** etc.,⁶ are said only in (the section of) the treatise of wisdom (*ñāṇakathā*).

9. **Single penetration (*ekappaṭivedhānī*)** is: penetration by one path wisdom⁷, or penetration together in these (four truths), (thus it is termed as) ‘single penetration’ (*ekappaṭivedhānī*). **By the sense of non-self (*anattaṭṭhena*)** is: because of being devoid of self⁸ of four truths, by the sense of non-self. It is said in the path of purification (*visuddhimagga*)⁹—indeed, it should be known that all truths that are only in ultimate sense are void as no one who feels, does, being peaceful and goes. Therefore, that is said —

“Indeed, only suffering exists (but) there is no one who is afflicted; there is no one who does suffering (but) only deed exists. Peace exists (but) there is no man who is peaceful; the path (*magga*) exists (but) there is no man who goes to (the path)”¹⁰.

Or, and also —

“The former twofold (*dukkha sacca* and *samudaya sacca*) are void of permanence, pleasantness, happiness and self; the place of deathlessness (*amata*)¹¹ (i.e the *Nibbāna* or *nirodha sacca*) is devoid of self. The path (i.e

⁶ There are sixteen senses of the truth. Of them, the senses of the noble truth of suffering are, namely: the sense of oppression (*pīḷanaṭṭha*), the sense of condition (*saṅkhataṭṭha*), the sense of grief (*santāpaṭṭha*) and the sense of change (*vipariṇāmaṭṭha*); the senses of the noble truth of the cause of suffering are, namely: the sense of striving (*āyūhanaṭṭha*), the sense of cause (*nidānaṭṭha*), the sense of association (*saṃyogaṇaṭṭha*) and the sense of impediment (*palibodhaṭṭha*); the senses of the noble truth of the cessation of suffering are, namely: the sense of escape (*nissaraṇaṭṭha*), the sense of seclusion (*vivekaṭṭha*), the sense of uncondition (*asaṅkhataṭṭha*) and the sense of deathlessness (*amataṭṭha*); the senses of the noble truth of the path leading to the cessation of suffering are, namely: the sense of releasing (*niyyānaṭṭha*), the sense of the cause (*hetuṭṭha*), the sense of seeing (*dassanaṭṭha*) and the sense of domination (*ādhipateyyaṭṭha*). (Ps, pp. 293, 294; Bhikkhu Ñāṇamoli, *The Path of Discrimination*, pp. 299, 230)

⁷ In the word ‘*ekappaṭivedhānīti ekena maggañāṇena paṭivedho*’, the explanatory word ‘*ekena paṭivedho*’ is ‘*samāsa liṅgattha saṃvaṇṇanā*’ because it explains the meaning of a compound word that is ‘*tatiyatappurisa samāsa*’, ‘*ekena paṭivedho*’ conveys ‘penetration by one’. Next, in that phrase, the explanatory word ‘*ekena maggañāṇena*’ is ‘*abhidheyyattha saṃvaṇṇanā*’ because it gives the information that ‘*eka*’ is the path wisdom.

⁸ ‘Self’ is the aspect of wrong viewers.

⁹ Vis. II, p. 567

¹⁰ “*dukkhameva hi, na koci dukkhito, kārako na, kiriyāva vijjati, atthi nibbuti, na nibbuto pumā, maggamatthi, gamako na vijjati*” (Ibid; Ps. A. II, p. 197)

¹¹ The word ‘deathlessness’ (*amata*) represents ‘*Nibbāna*’ which is no ageing (*na jāyati*) and no death (*na mīyati*) because of the state of no birth (*ajāta*). Vigilance (*appamāda*) is the cause of attaining the *Nibbāna*

magga sacca) is void of permanence, happiness and self; thus there is (the nature of) voidness in those (four truths)”¹².

By the sense of actuality (*saccaññena*) is: by the sense of non-falsehood. **By the sense of penetration (*pañivedhaññena*)** is: by the sense of fit to be penetrating at a moment of the path¹³. **(The four noble truths in these four aspects) are taken up as one (*ekasaṅgahitāni*)** means that (the four noble truths) are taken up by one of the senses such as the sense of self (*tathaññha*) and so on,¹⁴ (and) reached the same counting. **Such (state) is taken up as one is unity (*yaṃ ekasaṅgahitaṃ, taṃ ekattaṃ*)** is: it is taken up by (the state of) one; thus, ‘unity’ (*ekatta*) is the meaning (of taking up by one). Though the truths are many¹⁵, having considered the word ‘unity’ (*ekattaṃ*), the single word is made. **Unity is penetrated by single wisdom (*ekattaṃ ekena ñāṇena pañivijjhati*)** is: having designated what is well designated¹⁶ as variety or unity of four truths in the prior moment (of the path), the meditator who (well designated) at a moment of the path penetrates such and such unity (of the truths) which are the sense of truth (*tathaññha*) etc., through one of the path wisdoms. How? When that unity (of four truths) which is the sense of truth (*tathaññha*) etc., of the (noble) truth of the cessation of suffering is penetrated, the unity (of four truths) in the remaining (noble) truths¹⁷ is also penetrated. Just as having designated the well designating of the variety (and) the unity of five aggregates as impermanence or suffering or non-self, for one who stood in the prior moment (of the path), at the time of emerging from the path, for him who emerged from the path, when (he) sees in certain aggregate also as impermanence etc., (he) sees also the remaining aggregates as impermanence etc; this (completeness of the example) should be seen in this way. **The sense of suffering of the (noble truth of) suffering is the sense of truth (*dukkhassa dukkhaññho tathaññho*)** is: the sense of oppressing (*pīḷanaññha*)¹⁸ etc., (which is) the fourfold sense of the (noble) truth of suffering is sense of truth (*tathaññha*) as the sense of nature. In the remaining truths also, (it is) just this way. Only that meaning (consisting of) fourfold, for lack of being self, it is named as **non-self (*anatta*)**. In the nature (already) said, (i.e the sense of oppressing etc.,) it is named as the **truth (*sacca*)** because of non-

or attaining the state of deathlessness. The compound word ‘*amatapada*’ is the place of deathlessness which is *chatthitappurisa* compound. [Sayadaw Ashin Janakābhivamsa, *The Basic of Atthakathā* (Amarapura: New Burma Press, 1979), p. 174]

¹² “*dhuvasubhasukhasuññam, purimadvaya mattasuññam mamatapadam, dhuvasukhaattavirahito, maggoiti suññato tesu*” (Ibid.)

¹³ In the word ‘*pañivedhaññenāti maggakkhaṇe pañivijjhitabbaññena*’, the explanatory word ‘*pañivijjhitabbaññena*’ is ‘*dutiyadhātuvattha saṃvaṇṇanā*’ because it explains the root of *kita* that the root ‘*vidha*’ of ‘*vijjhita*’ is in the sense of *kattu*. Then the explanatory word ‘*pañivijjhitabbaññena*’ is ‘*abhidheyyattha saṃvaṇṇanā*’ because it explains the denotative meaning of a word that the word ‘*pañivijjhita*’ is in the sense of ‘penetration’. After that, therein, the explanatory word ‘*maggakkhaṇe pañivijjhitabbaññena*’¹³ is ‘*bhāvattha saṃvaṇṇanā*’ because it explains the connotative meaning of a word that ‘at the moment of the path’ has connotation of elucidation.

¹⁴ the sense of truth (*tathaññha*), the sense of non-self (*anattaññha*), the sense of actuality (*saccaññha*) and the sense of penetration (*pañivedhaññha*) (Ps, p. 294)

¹⁵ The truths are many because there are four noble truths.

¹⁶ The meditator should be defined with the knowledge by hearing (*sutamaya ñāṇa*) according to the *Paṭisambhidāmagga Aṭṭhakathā Nissaya*.

¹⁷ three noble truths: *dukkha sacca, samudaya sacca* and *magga sacca*

¹⁸ Four kinds of sense of the noble truth of the suffering are the sense of oppressing (*pīḷanaññha*), the sense of condition (*saṅkhātāññha*), the sense of grief (*saṇṭāpaññha*) and the sense of change (*viparināmaññha*).

falsehood. **The sense of penetrating (*paṭivedhaṭṭha*)** is said because it should be penetrated at the moment of the path, it should be understood (like that).

10. (The words), **whatever is impermanence (*yaṃ aniccaṃ*)** etc., is showed, making the state of preceding the common characteristic. In that place, **whatever is impermanence, that is suffering (*yaṃ aniccaṃ taṃ dukkhaṃ*)**; **whatever is suffering, that is impermanence (*yaṃ dukkhaṃ taṃ aniccaṃ*)** is: the (noble) truth of suffering, the (noble) truth of the origin of suffering and the (noble) truth of the path leading to the cessation of suffering are taken. Indeed, those three truths are said to be impermanence also as well as they are suffering because of impermanence. (By the words), **whatever are impermanence and suffering, those are non-self (*yaṃ aniccaṇca dukkhaṇca, taṃ anattā*)**, those three truths only are taken in these words. (By the words,) **whatever is impermanence, suffering and nonself (*yaṃ aniccaṇca dukkhaṇca anattā ca*)**, the noble truth of the cessation of suffering also is taken together with those three truths. Indeed, the four noble truths are also non-self. **That is truth (*taṃ tathaṃ*)** is: that fourfold noble truth has the nature of reality. **That is truth (*taṃ saccaṃ*)** is: only that fourfold noble truth is without falsehood in the nature of reality. In the words, **by nine conditions (*navahākārehi*)** etc., because of uttering thus: “Monks, all (truths) that which should be well understood” (*sabbam bhikkhave abhiññeyya*)¹⁹, by the sense of higher knowledge (in the unity of the four noble truths): (the noble truth of) suffering by the sense of full understanding, (the noble truth of) origin of suffering by the sense of abandoning, (the noble truth of) the path leading to the cessation of suffering by the sense of developing and (the noble truth of) cessation of suffering by the sense of realizing (are understood); also in speciality, here, because of being fit to be full understanding (*ñātapariññā*)²⁰ in the four noble truths also by the sense of full understanding; because of being fit to be abandoning as seeing of the four noble truths by the sense of abandoning; because of being fit to be developing the four noble truths by the sense of developing; because of being fit to be realizing of the four noble truths by the sense of realizing; it should be known as they are explained in this way. (In the words,) **by nine conditions such as the sense of truth (*navahākārehi tathaṭṭhena*)**²¹ etc., is: the exegesis²² as (already) said only at first should be done.

¹⁹ Kh, pp. 6-9; S. IV, p. 28

²⁰ In seven kinds of purification, the purification of morality and purification of mind are the fundamental of three kinds of understanding (*pariññā*) – full understanding (*ñātapariññā*), understanding through recognizing (*tīraṇapariññā*), understanding through abandoning (*pahānapariññā*). The purification of wrong view is understanding of the formations of three realms by their characteristics, function, happening. The purification of overcoming doubt is distinct understanding of the causes such as craving, ignorance of the formations of mind and matter. Full understanding of the purification of wrong view and of the purification of overcoming doubt is termed ‘*ñātapariññā*’. (Samo. B. T. III, p. 627)

²¹ Nine conditions are as followings: the sense of truth (*tathaṭṭha*), the sense of non-self (*anattaṭṭha*), the sense of reality (*saccaṭṭha*), the sense of penetration (*paṭivedhaṭṭha*), the sense of special knowledge (*abhiññāṭṭha*), the sense of full understanding (*pariññāṭṭha*), the sense of abandoning (*pahānaṭṭha*), the sense of developing (*bhāvanaṭṭha*) and the sense of realizing (*sacchikiriyaṭṭha*). (Ps, p. 295)

²² There are two types of exegesis (*yojanā*) namely: exegesis in one word and another (*pada yojanā*) and exegesis in the meaning (*attha yojanā*). To include these two types, the word ‘*yojanā*’ is described generally. [(Sayadaw Ashin Janakābhivamsa, *Īkāgyaw Nissaya* (Amarapura: Mahargandharyon Press, 2000), p. 43]

11. (In the *pāḷi*), **by twelve conditions** (*dvādasahi ākārehi*) etc., the sense of truth (*tathaṭṭha*)²³ etc., is said in the treatise of wisdom (*ñāṇa kathā*). Also in the analytic explanations of these twelve words, the exegesis should be known in this way.

12. (In the *pāḷi*), **how many characteristics have the realities?** (*saccānaṃ kati lakkhaṇāni*) etc, having been divided into the six characteristics²⁴ as said above into two, by means of the conditioned (phenomena) (*saṅkhata*) and the unconditioned (phenomena) (*asaṅkhata*), (he) said as **two characteristics** (*dve lakkhaṇāni*). Therein, (the *pāḷi*) **the characteristic of the conditioned and the characteristic of the unconditioned** (*saṅkatalakkhaṇaṃ asaṅkatalakkhaṇaṃ*) is: it is said the characteristic as the conditioned phenomena of the conditioned (in this way), “Monks, the conditioned characteristics of the conditioned are three: the rising (*uppāda*) is known; decaying (*vaya*) is known; and the state of difference²⁵ of standing (*ṭhita*) is known”; “Monks, the unconditioned characteristics of the unconditioned are three: rising is not known; decaying is not known; and standing is not known”²⁶. Indeed, the conditioned is not the characteristic; the characteristic is not the conditioned. And it is not possible to know the characteristic without the conditioned, it is not possible to know the conditioned without the characteristic. Indeed, the conditioned is well-known by the characteristic.

Again, in order to show in detail of that twofold characteristic²⁷, (he) said as **six characteristics** (*cha lakkhaṇāni*). **Of the truths of the conditioned phenomena** (*saṅkhatānaṃ saccānaṃ*) are: (of) the (noble) truth of suffering (*dukkha sacca*), of the origin of suffering (*somudaya sacca*) and of the path leading to the cessation of suffering (*magga sacca*). Those three truths (are), indeed, named as the conditioned phenomena for doing association with the causes. **Rising** (*uppāda*) is: birth. **To be (well) known** (*paññāyati*) is: to be known (clearly). **Decay** (*vaya*) is: dissolution. **Standing in a different way** (*ṭhitānaṃ aññathānaṃ*) is: becoming (or) ageing²⁸ in a different way of arising of the (momentary) of standing. (The moment of) rising, decaying and standing²⁹ are said because of being produced of three conditioned truths³⁰; on the

²³ Twelve words are, namely: the sense of truth (*tathaṭṭha*), the sense of non-self (*anattaṭṭha*), the sense of reality (*saccaṭṭha*), the sense of penetration (*paṭivedhaṭṭha*), the sense of extreme knowing (*atijānanaṭṭha*), the sense of certain knowing (*parijānanaṭṭha*), the sense of idea (*dhammaṭṭha*), the sense of essence (*tathaṭṭha*), the sense of well knowing (*ñātaṭṭha*), the sense of realizing (*sacchikiriyaṭṭha*), the sense of contact (*phassanaṭṭha*), and by the sense of clear understanding (*abhisamayaṭṭha*). (Ps, p. 296)

²⁴ Six characteristics of the realities are: rising (*uppāda*), decaying (*vaya*), standing (*ṭhita*) of the conditioned phenomena which are not distinct and rising (*uppāda*), decaying (*vaya*), standing (*ṭhita*) of the unconditioned phenomena which are not distinct.

²⁵ A different state except rising and decaying is meant in here.

²⁶ “*Tīṇimāni bhikkhave saṅkhatassa saṅkhatalakkhaṇāni uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Tīṇimāni bhikkhave asaṅkhatassa asaṅkhatalakkhaṇāni na uppādo paññāyati, na vayo paññāyati, na ṭhitassa aññathattaṃ paññāyati*” (A. I, p. 150)

²⁷ That twofold characteristic is the pair of the conditioned phenomena and of the unconditioned phenomena.

²⁸ In another way, ageing is the momentary of stability according to the *Paṭisaṃbhidāmagga Aṭṭhakathā Nissaya*.

²⁹ A moment of standing of the mind between rising and decaying leading to decay is called ‘standing’ (*ṭhita*). Some teachers assumed that there is no standing state in the mind. (K. V. M, p. 22) In this text, the absence of the state of standing of the mind is explained in detail. In *citta yamaka* also, the moment of rising and decaying are expounded, but the moment of standing is not expounded. (Abhi. VI, pp. 288-316)

contrary³¹, rising, decaying and standing³² should not be said because of not being produced of only these three truths at the moment of rising, of standing and of decaying. It should not be said that rising, decaying and standing are not known because of dependence on (three) conditioned (truths). Indeed, it should be said as the conditioned because of the quality of being conditioned. (Some teachers) say that rising, ageing and dissolution of suffering and of the origin of suffering (are) included in the truths (i.e. *dukkha sacca* and *somudaya sacca*), (but) rising, ageing and dissolution of the truth of the path leading to the cessation of suffering (are) not included in the truth (i.e. *dukkha sacca*). Therein, it is said in the aggregate chapter (*khandha vagga*)³³ of the commentary, “at the moment of the rising of the conditioned phenomena³⁴, the characteristic of rising of the conditioned phenomena also reckoned as time and the moment of them also is known; having passed the rising (moment), the (characteristic of) conditioned (or) also the characteristic of ageing (or) the moment of them (i.e. the conditioned) reckoned as (ageing) time also is known; and at the moment of dissolution also, the (characteristic of) conditioned (or) ageing (or) the characteristic of dissolution (or) the moment of them (i.e. the conditioned) reckoned as (dissolution) time also is known”. **Of the unconditioned truth (*asaṅkhatassa saccassa*)** is: (of) the truth of the cessation of suffering (*nirodha saccā*). Indeed, that truth is (reckoned as) the unconditioned because the causes³⁵ are accomplished only by themselves by not doing assembly. **Of standing (*ṭhita*)** is: because of (the state of) permanence, it is not for the arriving at the state of standing of it (i.e. *nirodha sacca*). Again, in order to show the twofold characteristic in detail, it is said ‘**twelve characteristics**’ (*dvādasā lakkaṇāṇi*).

(In the phrase), **of the four truths how many are merit (*catunnaṃ saccanaṃ kati kusalā*) etc., indeterminacy (*avyākataṃ*)** is: the indeterminate peacefulness (*nibbānavyākata*) (is one of) the four indeterminacies, (namely:) the indeterminate fruition, indeterminate action, indeterminate form and the indeterminate peacefulness. Indeed, (these) four also are indeterminacies³⁶ because of being not declared as the characteristic of merit and demerit. **There would be the merit (*siyā kusalaṃ*)** is: by means of the merit of the realm of sensual pleasure, of material state and of immaterial state, there would be also the merit. **There would be the demerit (*siyā akusalaṃ*)** is: having set aside the craving, by means of the remaining demerits, (there would be also the demerit). **There would be indeterminacy (*siyā avyākataṃ*)** is: by means of the fruition and action of the sensual pleasure, of material state and of immaterial state, and also of matters (*rūpas*), (there would be also indeterminacy). In the phrase, **(there) would be three truths (*siyā tūpi saccāni*) etc., taken up (*saṅgahitāni*)** is: it is counted. **By means of object (*vatthuvaseṇa*)** is: by means of object reckoned as demerit, merit, indeterminacy, (the noble truth of) suffering, (the noble truth of) the cause of suffering, (the noble truth of) the cessation of suffering and (the noble truth of) the path leading to the cessation of suffering. **The noble truth of**

³⁰ Three conditioned truths are the noble truth of suffering, the noble truth of the origin of suffering and the noble truth of the way leading to the cessation of suffering.

³¹ Here the word ‘*pana*’ represents ‘on the contrary’ serving as the opposite sense (*visesa*).

³² Herein, the meaning of ‘*aññathatta*’ should be taken as ‘standing’ which is the meaning of ‘*ṭhita*’.

³³ S. A. II, pp. 37, 38

³⁴ The conditioned phenomena or the conditioned truths also should be taken.

³⁵ The causes are volitional action and so on.

³⁶ ‘*Avyākata*’ has two meanings: ‘indeterminate which means neither *kusala* nor *akusala*’ and ‘not answer’. (Tipitaka Pāli-Myanmar Abhidhāna, Vol. III, p. 7) But herein, it should be taken as ‘indeterminate’.

suffering is demerit (*yaṃ dukkhasaccaṃ akusalaṃ*) is: having set aside the craving, the remaining is the demerit. **In the sense of demerit, two truths are taken up single truth** (*akusalaṃ dve saccāni ekasaccena saṅgahitāni*) is: these two truths – the (noble) truth of suffering and the (noble) truth of the cause of suffering are taken up as the single truth by means of demerit; (thus) it is the demerit truth that is the meaning of it. **The single truth is taken up two truths** (*ekasaccaṃ dvīhi saccehi saṅgahitaṃ*) is: one demerit truth is taken up by two truths – the (noble) truth of suffering and the (noble) truth of the origin of suffering. **The noble truth of suffering is merit** (*yaṃ dukkhasaccaṃ kusalaṃ*) is: the merit is arising in three realms³⁷. These two truths – the (noble) truth of suffering and the (noble) truth of the path leading to the cessation of suffering are taken as a single truth in the sense of merit; (so) it is named as the merit truth. One merit truth is taken as two truths – the (noble) truth of suffering and the (noble) truth of the path leading to the cessation of suffering. **Whatever the noble truth of suffering is indeterminate** (*yaṃ dukkhasaccaṃ avyākataṃ*) is: there are the indeterminate fruition, indeterminate action, indeterminate form of three realms also. These two truths – the noble truth of suffering and the noble truth of the cessation of suffering are taken as single truth in the sense of indeterminacy; (so) it is named as an indeterminate truth. One indeterminate truth is taken by two truths – the noble truth of suffering and the noble truth of the path leading to the cessation of suffering. **Three truths are taken up single truth** (*tīhi saccāni ekasaccena saṅgahitāni*) is: the noble truth of the origin of suffering, the noble truth of the path leading to the cessation and the noble truth of the cessation of suffering are taken up single truth i.e. the noble truth of suffering which are demerit, merit and indeterminacy. **The single truth is taken up three truths** (*ekaṃ saccam tīhi saccehi saṅgahitaṃ*) is: single truth which is the noble truth of suffering is individually taken by the noble truth of the origin of suffering, of the path leading to the cessation of suffering and of the cessation of suffering which are demerit, merit and indeterminacy. Moreover, the certain teacher explained thus: “The (noble) truth of suffering and of the origin of suffering are taken up the (noble) truth of the origin of suffering which is in the sense of demerit; the (noble) truth of suffering and of the path leading to the cessation of suffering are taken up the (noble) truth of the path leading to the cessation of suffering which is in the sense of merit; (they are) not taken in the sense of seeing (the *Nibbāna*). The (noble) truth of suffering and of the cessation of suffering are taken up the (noble) truth of the cessation of suffering which is in the sense of indeterminacy; not in the sense of the unconditioned”.

2. The Exposition of *Pāḷi* of the Second Discourse

(*Dutiyasuttantapālivaṇṇanā*)

13. Again, the elder one who wanted to be pointed out the penetrating of the truth by means of the meaning of the other discourse³⁸ showed, having taken out the discourse **previously, bhikkhus, when I was** (*pubbe me bhikkhave*) etc. Therein, **bhikkhus, before my enlightenment** (*pubbe me bhikkhave sambodhā*) is: Monks, before (the attainment of) the enlightenment and the wisdom of omniscience. **Unenlightened** (*anabhisambuddhassā*) is: not penetrating all *dharmas*.

³⁷ Three realms are the realm of sensual pleasure, of material state and of immaterial state.

³⁸ Assāda sutta (S. II, p. 23)

(*When as yet I was*) **only a Buddha-to-be** (*Bodhisattasseva sato*) is: only being of the Buddha-to-be (*Bodhisatta*³⁹). **This idea occurred in His mind** (*etadahosi*) is: while (he was) sitting in cross-legged at the Bo-tree⁴⁰ this reflecting arose. **Enjoyment** (*assādo*) is: the enjoyment is satisfied so it is reckoned enjoyment. **Danger** (*ādīnava*) is: danger. **Escape** (*nissaraṇa*) is: escape from (the cycle of rebirth). **Happiness** (*sukhaṃ*) is: to cause to be happy so (it is reckoned as) happiness; (happiness) arises to the certain one; happiness is made for that person; it is the meaning (of it). **Delight** (*somanassaṃ*) is: because of connection with joy and delight, beautiful mind exists in this person, so (it is reckoned as) good mind; it is the nature of the person who has good mind; only (the word) happiness⁴¹ is modified because of connection with joy. **Impermanence** (*aniccaṃ*) is: impermanence. **Suffering** (*dukkhaṃ*) is: because of (the state of) the basis of suffering and being the suffering of formation, (so it is reckoned as) suffering. **Dhamma of change** (*vipariṇāmadhammaṃ*) is: having been without being mastering, (there is) the nature of change by means of decay and dissolution. By this word⁴², it should be said as the nature of non-self. **The removal of desire as lust** (*chandarāgavinayo*) is: the restraining of lust⁴³ which is reckoned as desire; (but) not the restraining of the lust which is the colour. **The abandoning of desire as lust** (*chandarāgappahānaṃ*) is: the giving up of that (i.e. lust or desire) only.

In the phrase, **as long as** (*yāvakīvañca*⁴⁴) etc., as long as in the case of these five clinging aggregates ...pe⁴⁵... **Not directly know in reality** (*yathābhūtaṃ nābbhaññāsiṃ*) as long as (I), do not penetrate (rightly) with exceedingly wisdom; **the incomparable perfect enlightenment** (*anuttaraṃ sammāsambodhiṃ*), the state of incomparable omniscience; **(I) enlightened** (*abhisambuddho*), (I penetrated) insight completely, i.e. attaining arahatship; **indeed I did not declare** (*nevāhaṃpaccaññāsiṃ*) I did not do the acknowledgement; (in this way) it should be known the meaning according to the context. The word **and how** (*kīvañca*) is: a mere indeclinable particle. **On account of which** (*yato*) is: because or whenever. **Then** (*athā*) is: after that (i.e. the path). **Knowledge and wisdom arose for me** (*ñāṇaṃ pana me dassanaṃ udapādi*) is: the retrospective knowledge which is reckoned as vision by performing the function of vision arose in me. **Unshakable** (*akuppa*) is: it should be unable to shake (and) agitate. **Deliverance** (*vimutti*) is: the deliverance which is the fruition of arahatship. Only the retrospection of this fruition (of arahatship) also, the retrospection of the path and the *Nibbāna* also are said. **This is the last birth** (*ayamantimā jātī*) is: this is the last occurrence of the aggregates. **Now, there is no**

³⁹ The name 'Bodhisatta' is given to a being who aspires to enlightenment. (A. A. I, p. 453) According to the words, '*bujjhassatīti bodhi*', 'one who knows perfectly the four noble truths' is called 'Bodhisatta'. Of three kinds of Bodhisatta – Sāvakabodhisatta, Paccekabodhisatta, Sabbaññubodhisatta, herein, Sabbaññubodhisatta is meant. (Suttapā. B. T, p. 322) This word may have been used originally only in connection with the last life of a Buddha.

⁴⁰ The sitting place where the Buddha penetratively understood the four noble truths is called '*bodhipallāṅka*'. (Sut. B. T. I, p. 55)

⁴¹ In another way, only the feeling of happiness (*sukhavedanā*) is modified.

⁴² 'This word' refers to '*vipariṇāmadhamma*'.

⁴³ The state of restraining the lust is Nibbāna. The lust signifies strong desire to enjoy in the material realm and strong desire to enjoy in the immaterial realm. It can be totally dispelled by the arahatship.

⁴⁴ The word '*yāvakīvañca*' is the combination of '*yāva+kīva+ca*' and the word '*yāva*' and '*kīva*' are taken as the same meaning that is 'as long as'. (Vaji. T, p. 405)

⁴⁵ As long as these five clinging aggregates are not penetrated thus: enjoyment also as enjoyment; disadvantage also as disadvantage and escape also as escape.

re-becoming (*natthidāni punabbhavo*) is: now, there is no arising (of rebirth) again. By this phrase⁴⁶, the retrospection of abandoning the defilements is said. Indeed there is no retrospection of the remaining defilements for the arahant.

3. The Exposition of the Analytic Explanation of the Second Discourse (*Dutiyasuttantaniddesavaṇṇanā*)

14. In the order of corresponding to the penetrating wisdom to the truths also, (**knowing of the enjoyment of this materiality (and) penetration as abandoning (the noble truth of the origin of suffering)** (*ayaṃ rūpassa assādoti pahānappaṭivedho*) is: in the prior part (of the path), having known in this way “this is the enjoyment of the materiality associated with craving”; at the moment of the path, there is the penetration to the (noble) truth of the origin of suffering which is reckoned as the abandoning the origin of suffering. **The (noble) truth of the origin of suffering** (*samudayasaccaṃ*) is: the penetrating wisdom to the (noble) truth of the origin of suffering. Indeed, the wisdom which focuses on the (noble) truth as sense object also is said as ‘the truth’ (*sacca*), taken as “all *dhammas* which are the merits go to the comprising those four noble truths”⁴⁷ and so on. (**Knowing the danger of this materiality is the penetration as full understanding** (*ayaṃ rūpassa ādīnavoti pariññāpaṭivedho*) is: in the prior part (of the path), having known in this way “this is the danger of materiality” (*ayaṃ rūpassa ādīnavo*); at the moment of the path, there is the penetration of the (noble) truth of suffering which is reckoned as the full understanding of the (noble) truth of suffering. **The noble truth of suffering** (*dukkhasaccaṃ*) is: the penetrating wisdom to the (noble) truth of suffering. (**Knowing this is the escape of materiality is the penetration as realization** (*idaṃ rūpassa nissaraṇanti sacchikiriyāpaṭivedho*) is: in the prior part (of the path), having known in this way “this is the escape of the form” (*idaṃ rūpassa nissaraṇam*); at the moment of the path, there is the penetration of the (noble) truth of the cessation of suffering which is reckoned as the realization of the noble truth of the cessation of suffering as the sense object. **The (noble) truth of the cessation of suffering** (*nirodhasaccaṃ*) is: the penetrating wisdom to the noble truth of the cessation of suffering which focuses on the sense object as the noble truth of the cessation of suffering. **In these three conditions** (*yā imesu tīsu tḥānesu*) is: in the aforesaid these three noble truths – the noble truth of the origin of suffering, of the suffering and of the cessation of suffering, such **(right) view** (*diṭṭhi*), such **(right) thought** (*saṅkappa*) which go on by means of penetrating is interpreted. **Penetration as developing** (*bhāvanāpaṭivedho*) is: this penetrating to the (noble) truth of the path leading to the cessation of suffering which is reckoned as the developing of the noble truth of the path leading to the cessation of suffering. **The (noble) truth of the way leading to the cessation of suffering** (*maggasaccaṃ*) is: the penetrating wisdom to the noble truth of the path leading to the cessation of suffering.

15. Again, in order to show the truths and the penetrating the truths by other method, (he) has said **the truth: truth in how many conditions?** (*saccanti katihākārehi saccaṃ*) etc. Therein,

⁴⁶ ‘This phrase’ refers to ‘*natthidāni punabbhavo*’.

⁴⁷ M. I, p. 300

by sitting cross-legged at the Bodhi tree⁴⁸, thus all the Buddhas-to-be who will be all-knowing (reflects thus:) “Does the noble truth of the suffering such as decay, death and so on really exist?” and seek for the origin of suffering which is birth etc. Those who seek for in that way, having been designated and took that the noble truth of the origin of suffering which is rebirth etc, as ‘the cause’ (*paccayo*) of the noble truth of suffering such as decay, death and so on. Thus that seeking for and taking up (the cause of the noble truth of suffering) is (reckoned as) ‘the truth’ (*sacca*) because of seeking for and taking up the truths⁴⁹; having done like that, it is said **in the sense of seeking, in the sense of taking up** (*esanaññhena pariggahaññhena*). This way taking up the cause (of the noble truth of suffering) is also for the Silent Buddhas⁵⁰ (*pacceka-buddhā*), but for the disciples, taking up the cause (of the noble truth of suffering) is obtained⁵¹ by means of hear-say⁵². **In the sense of penetration** (*paṭivedhaññhena*) is: at the prior moment (of the path), the truths that are sought for and taken up are obtained by that (aspect); at the moment of path, (they) are obtained by the sense of penetration at the same time.

In the words, **What for its source?** (*kiṃ nidāna*) etc., all the words such as the source (*nidāna*) and so on⁵³ are the epithet (showing) the cause. Indeed, because the cause brings the fruition thus: “Let us take hold of that (fruition)” (“*handa naṃ gaṇhathā*”), (it is) like applying as, therefore it is said ‘source’ (*nidānaṃ*). Because the fruition arises, is born and originates from that cause, therefore it is said as the origin (*samudayo*), being born (*jāti*) and origination (*pabhava*). And herein (in the phrase, *nidāna* etc,) it is the meaning – What is the cause to this (truth of suffering)? For that (it is) **what for its source?** (*kiṃ nidānaṃ*). What is the cause to this (truth of suffering)? For that (it is) **what for its origin?** (*kiṃ samudayaṃ*). Which rebirth is to this (truth of suffering)? For that (it is) **which is born from what?** (*kiṃ jātikaṃ*). Which origination is to this (truth of suffering)? For that (it is reckoned as) **which is originated by what?** (*kiṃ pabhavaṃ*) (is said). And because being born of the truth (of suffering) is also the cause, the origin, the rebirth and the origination by the aforesaid sense, thus it is said **birth for its source** (*jātinidānaṃ*) etc. **Decaying and death** (*jarāmaraṇaṃ*) is: the (noble) truth of suffering. **The origin of decaying and death** (*jarāmaraṇasamudayaṃ*) is: the (noble) truth of the origin of suffering which is the cause of the (noble) truth of suffering. **The cessation of decaying and death** (*jarāmaraṇanirodhaṃ*) is: the (noble) truth of the cessation of suffering. **The way leading to the cessation of decaying and death** (*jarāmaraṇanirodhagāminiṃ paṭipadaṃ*) is: the (noble)

⁴⁸ The trees where the Buddhas perfectly know the four noble truths under them are termed as Bodhi trees. Different Bodhi trees are significant for each Buddha. Gotama Buddha attained the enlightenment under the banyan tree.

⁴⁹ The truths are *dukkha sacca* and *samudaya sacca* or *nirodha sacca* and *magga sacca*.

⁵⁰ The Silent Buddhas are those who attained enlightenment but do not preach the truths to the world as like a dumb person who cannot tell his dream to others and like a hunter who cannot tell the good taste of the dish being eaten in the town. (Silk. B. T. III, p. 275)

⁵¹ In the exposition of the analytic explanation of the second discourse of that chapter, the word ‘*paccayapariggaha labbhati*’ is expressed so that it is translated ‘taking up the cause (of the noble truth of suffering) is obtained’. However, the word ‘*paccayapariggaho labbhati*’ is expressed in the version of Ceylon, and it should be translated ‘taking up the cause (of the noble truth of suffering) obtain’.

⁵² Hear-say is hearing about the truth from the teachers or the text of official act. It is also called the knowledge of listening (*sutamaya ñāṇa*).

⁵³ its source (*nidāna*), its origin (*samudaya*), its being born (*jāti*), its being originated (*pabhava*) (Ps, p. 299)

truth of the path leading to the cessation of suffering. Only by this method, the meaning should be known in all words.

16. **The act of understanding cessation (nirodhappajānanā)** is: knowing clearly (the noble truth of) the cessation of suffering by making as the object is (named as) (the noble truth of) the path leading to the cessation of suffering. **Birth would be the (noble) truth of suffering, (there) would be the (noble) truth of the origin of suffering (jāti siyā dukkhasaccaṃ, siyā samudayasaccaṃ)** is: it (i.e. *jāti*) is (the noble truth of) suffering because of the cause which is becoming (*bhava*) by the sense of being known; it (i.e. *jāti*) is (the noble truth of) the cause of suffering by the sense of cause of decay and death. It is to be known in this way for the remaining words also. **Ignorance would be the (noble) truth of suffering (avijjā siyā dukkhasaccaṃ)** is: in other words, it (i.e. *avijjā*) is due to destruction of the intoxicants of the mind (*āsava*) by the sense of arising of ignorance (*avijjā*).

The exposition of the discourse of truth finished.

Chapter III: The Exposition of the Treatise of the Factor of Enlightenment

(*Bojjhaṅgakathāvaṇṇanā*)

17. Now, it is the explanation, not yet expounded before in the treatise of the factor of enlightenment that follows the *Suttanta*¹, expounded by Mahā Thera² who wanted to show the distinction of the factors of enlightenment accomplished by the penetrating (wisdom) to the truths. Therein, in the discourse, firstly **the factors of enlightenment (bojjhaṅgā)** are: the factors of supreme knowledge or of noble person, (thus it is named as) the factors of enlightenment (*bojjhaṅgā*)³. What is it said? In other words⁴, at the moment of the supramundane path, the noble disciple knows by this unity of *dhammas* namely: mindfulness, the investigation of doctrine, exertion, joy, calmness, concentration, equanimity; (this is in) the contrast of the various dangers which are the inclination to the arising of sluggishness, distraction, non-exertion, striving (with wrong view), indulgence in sensual pleasure, self-mortification, annihilationism and eternalism; having done (in this way) it is said as supreme knowledge (*bodhi*)⁵. **(One) knows (bujjhati)** is said that it emerges from sleeping which is the continuity of defilement⁶, or (he) penetrates the four noble truths; (he) realizes the *Nibbāna* only. He said like thus: “Having developed seven factors of enlightenment, (I) perfectly understands incomparable perfect enlightenment⁷ of the four noble truths.⁸” (These are) the factors of that supreme knowledge which are reckoned as the unity of *dhammas*, so it is (named as) the factors of enlightenment (*bojjhaṅga*) such as factors of *jhāna* and the factors of (noble eightfold) path. That one (i.e noble disciple) also knows by this unity of *dhammas* which has such variety (of *dhamma* already) said; the noble disciple is said as ‘*bodhi*’ for having done (these things); these are the factors of that noble disciple so it is also reckoned as the factors of enlightenment, these are like the features of war, of the parts of chariot and so on. Therefore, the commentators said thus: “the factors of the person who knows is the

¹ *Bojjhaṅgadesanā sutta* (S. V, p. 85)

² Mahā Thera refers to the commentator.

³ In the words ‘*bojjhaṅgāti bodhiyā, bodhissa vā aṅgāti bojjhaṅgā*’, the explanatory word ‘*bodhissa aṅgā*’ is ‘*sandhilingapada saṃvaṇṇanā*’ because it explains the combination word that ‘*bojjhaṅgā*’ is derived from the combination of ‘*bodhissa*’ and ‘*aṅgā*’. Then, the explanatory word ‘*bodhiyā*’ is ‘*abhidheyyattha saṃvaṇṇanā*’ because it explains the denotative meaning of the word ‘*bodhi*’ – in the sense of ‘supreme knowledge’. In the explanatory word ‘*bodhissa aṅgāti bojjhaṅgā*’, the word ‘*bodhissa*’ is taken in the sense of ‘of the noble person’, and that explanatory word is ‘*samāsa liṅgattha saṃvaṇṇanā*’ because it explains the meaning of a compound word that is ‘*chaṭṭhī tappūrisa samāsa*’.

⁴ Here the word ‘*hi*’ represents ‘in other words’ serving as extending more explanation (*vitthāremi*).

⁵ The noble truth is named ‘*bodhi*’ because the Buddha knows Himself the four noble truths; the supreme wisdom is named ‘*bodhi*’ because the Buddha knows all the *dhammas* completely; *Nibbāna* is named ‘*bodhi*’ because of the sense of being known. (Pārājika. B. T. I, p. 554)

⁶ In the words ‘*bujjhatīti kilesasantāna niddāna vuṭṭhahati*’, the explanatory word ‘*vuṭṭhahati*’ is ‘*dutiyalingattha saṃvaṇṇanā*’ because it explains the meaning of secondary noun that the word ‘*bujjhati*’ is in the sense of ‘*vuṭṭhahati*’ (emerges from).

⁷ The perfect enlightenment (*sammāsambodhi*) refers to the wisdom of arahant path (*ariya ñāṇa*) and the wisdom of omniscience (*sabbāññuta ñāṇa*). (Pārājika. B. T. I, p. 96)

⁸ “*satta bojjhaṅge bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho*” (S. V, p. 378; D. III, p. 143)

factors enlightenment⁹. The meaning of the mindfulness factor of enlightenment (*satisambojjhaṅgā*) etc., is mentioned in the explanation that which should be understood (*abhiññeyyaniddesa*)¹⁰.

In the explanation of the meaning of the word ‘*bojjhaṅga*’, **(they) lead to the enlightenment (*bodhāya saṃvattaṃ*)** means they¹¹ lead to for the sake of knowing¹². Whose sake of knowing? By the path and fruition, in order to contemplate the *Nibbāna*, (they lead to) for the sake of knowing of the person who (had) done the function; in another way, it is said that by the path, for awaking from the sleeping of the defilement, by the fruition, for (the cause) being awoken also. The factors of enlightenment (fallen into) the powerful insight¹³ (*balava vipassanā*) also lead in order to know (the *Nibbāna*). Thus this powerful insight has the common meaning with the factors of enlightenment which are (associated) the path, fruition and insight. Indeed, (the factors of enlightenment stood) in three places¹⁴ also lead to penetrate the *Nibbāna*. By this phrase¹⁵, (because of being) the factors of knowing (the *Nibbāna*), thus these are said as the factors of enlightenment. By the fifth which has the set of four such as **(they) are enlightened, thus they are the factors of enlightenment (*bujjhantīti bojjhaṅgā*)**¹⁶ etc., the place as the origin of the said factors of enlightenment are said in the explanation of that which should be understood (*abhiññeyyaniddesa*). Otherwise, the word ‘*to know*’ (*bujjhanti*) is: the explained subject¹⁷ in order to show being skilful in doing one’s own function of (five) factors of enlightenment. The word ‘*in the sense of being enlightened*’ (*bujjhanaṭṭhena*) is: although there is the state of being skilful in doing one’s own function, it is the explanation of nature in order to show not being of (any other) subject (from seven factors of enlightenment). **(They) enlighten (*bodhenti*)** is: the explanation referring to the cause subject of the factors of enlightenment because of (the state of)

⁹ “*bojjhaṅgassa puggalassa āgāti bojjhaṅgāti*”

¹⁰ The senses of each factor of enlightenment such as *upaṭṭhāna*, *pavicaya*, *paggaha* etc., are described in (Ps, p. 17) and the explanation of these senses of *bojjhaṅgā* are described in *ñāṇakathā*, *abhiññeyya niddesa* of *mahāvagga* (Ps. A. I, p. 89)

¹¹ Here ‘they’ refers to ‘the factors of enlightenment’.

¹² In the words ‘*bodhiya saṃvattantīti bujjanatthāya saṃvattanti*’, the explanatory word ‘*bujjanatthāya*’ is ‘*dutiyadhātupada saṃvaṇṇanā*’ because it explains the secondary noun that the root of *kita* that ‘*budha*’ of ‘*bodhiya*’ is the derivative of the root of ‘*bujjhana*’. Next, the explanatory word ‘*bujjanatthāya*’ is ‘*dutiyadhātuvattha saṃvaṇṇanā*’ because it explains the root of *kita* that the root ‘*budha*’ of ‘*bodhiya*’ is in the sense of ‘*kattu*’.

¹³ Four kinds of wisdoms – *bhayatūpaṭṭhāna ñāṇa*, *ādīnavānupassanā ñāṇa*, *muñcitukamyatā ñāṇa* and *saṅkhārupekkhā ñāṇa*, taken as the powerful insight (*balava vipassanā*). (S. A, p. 250) In other words, *nibbidā ñāṇa* which is the cause of the attainment of the path is reckoned as *balava vipassanāñāṇa*.

¹⁴ Three places are insight, the path and the fruition.

¹⁵ This phrase refers to ‘*bodhāya nibbānapaṭivedhāya saṃvattanti*’.

¹⁶ The set of four which is fifth are as followings: they are enlightened, thus they are the factors of enlightenment (*bujjhantīti bojjhaṅgā*), they are further enlightened, thus they are the factors of enlightenment (*anubujjhantīti bojjhaṅgā*), they are still further enlightened, thus they are the factors of enlightenment (*paṭibujjhantīti bojjhaṅgā*), they are fully enlightenment, thus they are the factors of enlightenment (*sambujjhantīti bojjhaṅgā*). (Ps, p. 301; Bhikkhu Ñāṇamoli, *The Path of Discrimination*, p. 306)

¹⁷ That is the word which explains the subject refers to seven factors of enlightenment.

urging to the meditators who know the *Nibbāna* to develop the factors of enlightenment. **In the sense of enlightening (*bodhanaṭṭhena*)** is: the explanation of nature as the root subject urged firstly the method (already) said only. This meaning is said that by these words¹⁸, the factors in order to know (the *Nibbāna*) is the factors of enlightenment. **In the sense of the factors of enlightenment (*bodhipakkhiyaṭṭhena*)** is: because of becoming in the side of the meditator attained the name as ‘*bodhi*’ by the meaning of knowing. This set of four (i.e. *bodhipakkhiyaṭṭhena* etc.,¹⁹) is the description of (the state of) supporting of these (factors to enlightenment) to the meditator. By these words, the factors of (the meditator whose named as) *bodhi* is said as the factors of enlightenment. The word ‘**in the sense of obtaining the state of being enlightened**’ (*buddhilabhanaṭṭhena*) etc.,²⁰ in the set of six (*cakka*), **in the sense of obtaining the state of being enlightened (*buddhilabhanaṭṭhena*)** is: in the sense of arriving of the wisdom (i.e. the noble path) by the meditator. **In the sense of making grow (the *Bodhiñāṇa*) (*ropanaṭṭhena*)** is: as the meaning of making grow (the ‘*Bodhiñāṇa*’²¹) to the living beings. **In the sense of attainment (*pāpanaṭṭhena*)** is: for the meaning of accomplishing by the meaning of making grow (the ‘*Bodhiñāṇa*’). When these factors of enlightenment²² associated with insight meditation are modified (with three prefixes) said as (*pati-*, *abhi-*, *saṃ-*)²³, they will be the factors of enlightenment associated with the path and fruition; it is said by the teachers. It should be known that these are the portions²⁴ of the *Bodhiñāṇa* (or) the factors of enlightenment described by the name of all *dhammas*²⁵, thus, they are said as ‘*bojjhaṅgā*’.

The Exposition of a Decad Starting with the Originating in Root

(*Mūlamūlakādidasakavaṇṇanā*)

18. In the Decad that has the originating cause, starting with **in the sense of root (*mūlaṭṭhena*)** etc.,²⁶ **the sense of root (*mūlaṭṭhena*)** is: in the insight meditation etc, the factors of

¹⁸ These words refer to *bujjhanti* etc., *bujjhanaṭṭhena* etc., *bodhenti* etc., and *bodhanaṭṭhena* etc. (Ps, p. 301)

¹⁹ The set of four are: *bodhipakkhiyaṭṭhena*, *anubodhipakkhiyaṭṭhena*, *paṭibodhipakkhiyaṭṭhena*, *sambodhipakkhiyaṭṭhena*. (Ibid)

²⁰ In the sixth, six constituents are included, namely: *buddhilabhanaṭṭha*, *buddhipaṭilabhanaṭṭha*, *buddhiropanaṭṭha*, *buddhiabhiropanaṭṭha*, *buddhipāpanaṭṭha*, *buddhisampāpanaṭṭha*. (Ibid)

²¹ In this place, ‘*Bodhiñāṇa*’ or ‘the path and the fruition’ should be taken.

²² These factor of knowledge are *buddhilabhanaṭṭhena*, *buddhiropanaṭṭhena* and *buddhipāpanaṭṭhena*.

²³ When the prefix ‘*paṭi-*’ combines in the word ‘*buddhilabhanaṭṭhena*’, it is ‘*buddhipaṭilabhanaṭṭhena*’; when the prefix ‘*abhi-*’ combines in the word ‘*buddhiropanaṭṭhena*’, it is ‘*buddhiabhiropanaṭṭhena*’; when the prefix ‘*saṃ-*’ combines in the word ‘*buddhipāpanaṭṭhena*’, it is ‘*buddhisampāpanaṭṭhena*’. These three factors which are combined with three prefixes are associated with the path and fruition.

²⁴ Herein, the word ‘*aṅgā*’ is taken as ‘portions’.

²⁵ All *dhammas* refer to the factors of enlightenment.

²⁶ In the sense of roots (*mūkaṭṭhena*), in the sense of behaviour of roots (*mūlacariyaṭṭhena*), in the sense of embracing of roots (*mūlapariggahaṭṭhena*), in the sense of equipment of roots (*mūlaparivāraṭṭhena*), in the sense of perfection of roots (*mūlaparipūraṇaṭṭhena*), in the sense of ripening of roots (*mūlaparipākaṭṭhena*), in the sense of discrimination of roots (*mūlapaṭisaṃbhidaṭṭhena*), in the sense of reaching discrimination of roots (*mūlapaṭisaṃbhidāpapaṭṭhena*), in the sense of mastery in discrimination of roots

enlightenment that have arisen formerly because of the origin of the meaning of the factors of enlightenment, because of (the origin of the meaning of) the *dharmas* born together, and because of (the origin of the meaning of) each other (i.e. the factors of enlightenment) also (occurred) in the later time. ***In the sense of happening of root (mūlacariyaṭṭhena)*** is: having been the root, (it is) happening; (so it is) happening of root which means it is in the sense of happening, having been the origin. ***In the sense of root taken up (mūlapariggahiṭṭhena)*** is: since the beginning, only these factors of enlightenment are taken up for the sake of rising because of (the state of) taking possession. Only the root (i.e. seven factors of enlightenment) is taken up; (so it is) the root taken up; so it is in the sense of root taken up. Those (factors of enlightenment associated with insight, path and fruition) only (have) ***in the sense of surrounding (parivāraṭṭhena)*** by means of surrounding to each other. ***In the sense of fulfilment (paripūraṇaṭṭhena)*** by means of fulfilment in the development. ***In the sense of ripening (paripākaṭṭhena)*** by means of arriving to the end²⁷. Only those (i.e. the seven factors of enlightenment) are the origins, for the variety state of being divided of the above as the sixfold²⁸, (they are) also discriminating knowledge and it is the original discriminating knowledge. (So that,) those are named as ***in the sense of discrimination of roots (mūlapaṭisaṃbhidaṭṭhena)***. ***In the sense of reaching discrimination of roots (mūlapaṭisaṃbhidāpāpanaṭṭhena)*** is: for the sense of reaching to the original discriminating of the meditator who practises the meditation on the factors of enlightenment. For the sense of mastery for those original discriminating of that meditator only, (it is named as) ***in the sense of mastery (vasībhāvaṭṭhena)***. It should be understood that they are the factors of enlightenment which are such personal names in the remaining also, thus they are said as the factors of enlightenment. ***In the sense of having reached mastery in the discrimination of roots (mūlapaṭisaṃbhidāya vasībhāvappattānaṃ)*** is: in such words also which (show) the finalizing, it should be understood as the factors of enlightenment associated with fruition. There are some texts (described) as the endless reaching to the nature of mastering.

The tenth originating cause is finished.

(*mūlapaṭisaṃbhidāya vasībhāvaṭṭhena*), in the sense of having reached mastery in discrimination of roots (*mūlapaṭisaṃbhidāya vasībhāvappattānaṃ*). (Ps, p. 301; Bhikkhu Ñāṇamoli, The Path of Discrimination, p. 306)

²⁷ The end refers to the arriving of the fruition of arahant.

²⁸ Sixfold are *ariyaṭṭha*, *pariggaha*, *pariāra*, *paripūraṇa*, *paripāka*, *paṭisaṃbhidā*, *paṭisaṃbhidāpāpana*, *paṭisaṃbhidāya vasībhāva*, *paṭisaṃbhidāya vasībhāvappattānaṃ*. (Ps, p. 301)

Also in the remaining ninefold that has ten in each, starting with the originating in reason etc, the meaning of the common words²⁹ should be understood only in this way. And in uncommon (words³⁰), the aforesaid factors of enlightenment³¹ are named as **the reasons (hetū)** because of producing the aforesaid *dharmas*³². Because of supporting, these are named as **the causes (paccayā)**. Only these (factors of enlightenment which are origin, reason, cause etc.) are named as **purity (visuddhi)** because of the state of purification temporarily, of purification as destruction and of purification as calming. Because of devoid of fault, these are named as **faultness (anavajjā)**. Due to the uttering thus: “all meritorious *dharmas* are renunciation”³³, these are named as **renunciation (nekkhamma)**. For deliverance from the defilements, these are named as **deliverance (vimutti)** by means of deliverance temporarily etc³⁴. The factors of enlightenment associated with the path and fruition are named as **mental intoxicants-free (anāsava)** because of being devoid of intoxicants of the mind which are the state of object. The three factors of enlightenment³⁵ are also named as **seclusion (vivekā)** because of voidness from the defilements by means of seclusion temporarily etc³⁶. The factors of enlightenment associated with the insight and with the path are named as **relinquishing (vosaggā)**³⁷ for the state of relinquishing in abandonment and of relinquishing in leaping. The factors of enlightenment associated with the fruition are named as relinquishing (vosaggā) for the relinquishing in leaping.

19. The ninefold that has ten in each should be understood only by the method (already) mentioned by means of each word such as **(they) are known in the sense of root (mūlaṭṭhaṃ bujjhanti)** etc³⁸. Moreover, the word, **(in the sense of) having reached mastery (vasībhāvappattānaṃ)** is not mixed because of without saying as the present period. **In the sense of taking up (pariggahaṭṭhā)** etc., are not mixed because of the state already said in the analytic explanation of that which should be well understood (*abhiññeyyaniddesa*)³⁹.

²⁹ Common words are the words associated with a decade such as ‘*cariya*’ etc.

³⁰ Uncommon words are the words dissociated with a decade such as ‘*hetu*’ etc.

³¹ These factors of enlightenment are those which are associated with the path and fruition.

³² These *dharmas* are the path and fruition.

³³ “*sabbepi kusalaṃ dhammā nekkhammaṃ*” (Iti. A. II, p. 170)

³⁴ deliverance temporarily (*tadaṅga vimutti*), deliverance as destruction (*samuccheda vimutti*) and deliverance as calming (*paṭippassaddhi vimutti*)

³⁵ Three factors of enlightenment are the factors of enlightenment associated with *vipassanā*, with *magga* and with *phala*.

³⁶ seclusion temporarily (*tadaṅga viveka*), seclusion as destruction (*samuccheda viveka*) and seclusion as calming (*paṭippassaddhi viveka*)

³⁷ Relinquishing (*vosaggā*) is meant in the sense of abandonment (*pariccāga*) and of leaping (*pakkhandana*). Relinquishing in abandonment is relinquishing the defilements temporarily at the moment of *vipassanā*, or relinquishing the defilements as destruction at the moment of the path. Relinquishing in leaping is leaping to the Nibbāna by relinquishing the defilements which means the inclining towards the Nibbāna by one’s mind at the moment of *vipassanā*, and the keeping on the Nibbāna as the object by one’s mind at the moment of the path. (Samo. B. T, p. 504)

³⁸ *mūlaṭṭhaṃ bujjhanti, hetuṭṭhaṃ bujjhanti, paccayaṭṭhaṃ bujjhanti, visuddhaṭṭhaṃ bujjhanti, anavajjaṭṭhaṃ bujjhanti, nekkhammaṭṭhaṃ bujjhanti, vimuttaṭṭhaṃ bujjhanti, anāsavaṭṭhaṃ bujjhanti, vivekaṭṭhaṃ bujjhanti, vosaggatṭhaṃ bujjhanti* (Ps, p. 301)

³⁹ Thirty-one sense of *bojjhaṅgā* such as *pariggahaṭṭha, parivāraṭṭha, paripūraññha* etc., are described completely in (Ps, p.14) and the explanations of these senses are described in *abhiññāyāniddesa, ñāṇakathā* of *Mahāvagga*. (Ps. A. I, p. 86)

20. Again, the Elder⁴⁰, having pointed out (briefly) the discourse⁴¹ expounded by himself, in order to show the method of the factors of enlightenment by means of analytic explanation of that discourse, and having said the introduction⁴² he pointed out firstly the discourse beginning with **at one time** (*ekaṃ samayaṃ*) etc. Because the discourse was expounded by himself, here this meaning **I heard thus** (*evaṃ me sutāṃ*) is not mentioned. **Venerable Sāriputta** (*Āyasmā sāriputto*) is said in order to (show) the learned evidence of the expounder, (by) having done himself like others. Indeed such word is said⁴³ in the texts of the world. **The forenoon time** (*pubbaṇhasamayaṃ*) is: the whole forenoon time⁴⁴. In the meaning of perpetual association, the accusative case⁴⁵ should be known. This way is (to be taken) in the remaining two words⁴⁶ also. **If it occurs to me that there is the mindfulness enlightenment factor** (*satisambojjhaṅgo itī ce me hoti*) is: if this (attention) as the mindfulness factor of enlightenment exists to me⁴⁷. **It occurs to me that if it is measureless** (*appamāṇoti me hoti*) is: if it is measureless to me. **It occurs to me that is thoroughly undertaken** (*susamāradho me hoti*) is: if it is well complete for me. **Standing** (*tiṭṭhantaṃ*) is: (I know) standing by means of occurring in the *Nibbāna* as the sense object. **To fall away** (*cavati*) is: (it) goes away from the *Nibbāna* as a sense object. This way is (to be taken) in the remaining factors of enlightenment also.

King's minister (*rāja mahāmatassa*) is: the great councillor of the king, or (one who) possessed of the great measure of the wealth. **Various colours** (*nānārattānaṃ*) means with (the clothes) dyed with various (colours); (it is) the genitive case in the filling meaning by the various colours. **A box full of clothes** (*dussakaraṇḍako*) is: the cloth box. **A pair of clothes** (*dussayugam*) is: (to) the pair of clothes. **To put on** (*pārupitum*) is: in order to cover with⁴⁸. In this discourse, the factors of enlightenment associated with the fruition (of arahatship) of the elder⁴⁹ are expounded. Indeed, having made the making mindfulness factor of enlightenment as the head when the elder enters upon the attainment of the fruition; then the other (factors of enlightenment)⁵⁰ are following⁵¹ (the mindfulness). Having made the certain factor of

⁴⁰ The Elder refers to the Most Venerable Sāriputta.

⁴¹ This discourse refers to *Bojjhaṅgadesanā sutta* from *Samyuttanikāya*. (S. V, p. 85)

⁴² The word 'nidāna' is translated as 'introduction' according to U Hoke Sein's Pāli-Myanmar-English dictionary on account of the context "*ekaṃ samayaṃ ādikaṃ nidānaṃ vatvā ...*", means "having said the introduction beginning with *on one occasion* etc.," instead of translation of that word as "foundation, source, origin, cause, etc.," described in the PTS dictionary.

⁴³ The relevant translation of the word '*payujjanti*' has not been given in the PTS dictionary, so it is translated as 'is said' for that word in accordance with the sentence – "*Īdisaṃ hi vacanaṃ loke ganthesu payujjanti*" means "Indeed such word is said in the texts of the world". Although that word '*payujjanti*' is shown in the commentary, '*bahuyujjanti*' is expressed in the Ceylon version.

⁴⁴ The forenoon time means the earlier part of a day (*ahassa pubbo pubbaṇho*) that is morning time. (Pārājika. B. T, p. 95)

⁴⁵ Herein, the word '*upayogavacana*' should be taken as 'the accusative case'.

⁴⁶ Remaining two words are noon time (*majjhanhika samaya*) and night time (*sāyanha samaya*).

⁴⁷ The word '*evaṃce mayham hoti*' is described here and is translated as "if this exists to me...", however, the word '*evaṃca mayham hoti*' is described in the Ceylon version and it is to be translated as "and this exists to me..."

⁴⁸ 'Cover with' refers to dressing.

⁴⁹ 'The elder' refers to the Most Venerable Sāriputta.

⁵⁰ Other factors of enlightenment are the remaining six factors of enlightenment exception of mindfulness factor of enlightenment.

⁵¹ The other factors of enlightenment are following to the mindfulness factor of enlightenment.

enlightenment in the investigation of the doctrine of enlightenment etc., when the attainment of the fruition (is entered upon), the remaining factors of enlightenment also are following⁵²; in this way, the elder who wanted to show the state of accomplished mastering of the attainment of the fruition by himself expounded this discourse.

The Analytic Exposition of the Discourse

(*Suttantaniiddesavaṇṇanā*)

21. *How is there an enlightenment factor thus: “It occurs to me that there is the mindfulness factor of enlightenment?”* (*Kathaṃ satisambojjhaṅgo iṃ ce hotūti bojjhaṅgo*) means having made the mindfulness factor of enlightenment as the head, for one who enters upon the attainment of the fruition (of the arahatship); (before the attainment of the fruition,) being existed the other factors of enlightenment⁵³, this mindfulness factor of enlightenment exists in this way; how is that mindfulness factor of enlightenment occurring for one? *As long as cessation is present* (*yāvatā nirodhūpaṭṭhāti*) means as long as⁵⁴ the cessation (i.e. Nibbāna) is present⁵⁵; however much time *Nibbāna* is present as the object. *As long as there is a flame* (*yāvatā acci*) is: the flame is by however much measurement⁵⁶. *How is there an enlightenment factor thus: ‘If it occurs to me that there is the mindfulness factor of enlightenment?’* (*Kathaṃ appamāṇo it ice hotūti bojjhaṅgo*) means the mindfulness factor of enlightenment which is not immeasurable exists (also), this (mindfulness factor of enlightenment) which is immeasurable exists; if that mindfulness factor of enlightenment goes on, how does that immeasurable mindfulness arise? *(The defilements) are bound up with measure* (*pamāṇabaddhā*) is: the defilements, obsessive (defilements) and the mental formations leading to the rebirths are named as *(the defilements) are bound up with measure* (*pamāṇabaddhā*). Because of (this) utterance “Making measure in the

⁵² The remaining factors of enlightenment also are following to the certain factor of enlightenment in the investigation of the doctrine of enlightenment etc.

⁵³ The other factors of enlightenment represent six factors of enlightenment exception of the mindfulness factor of enlightenment.

⁵⁴ Here the meaning of the word ‘yāvatā’ is the same with the meaning of the word ‘yattaka’.

⁵⁵ In the concise Pāli-English dictionary, the word ‘upaṭṭhāti’ is described as ‘waits, attends on, cares for, serves, understand’, but here, it is suitably rendered as ‘present’ in accordance with the context “yattakena kālena nirodho upaṭṭhāti” means “as long as the cessation (i.e. Nibbāna) is present”.

⁵⁶ Just as when an oil lamp is burning, as long as there is a flame, so long is there light, and as long as there is light, so long is there a flame: so to, as long as cessation is established, so long is there an enlightenment factor thus: “If it occurs to me that there is the mindfulness factor of enlightenment”. (Bhikkhu Ñāṇamoli, *The Path of Discrimination*, p. 314)

lust, making measure in the hatred, making measure in the delusion”⁵⁷; the lust etc., arise for the (certain) person; this is, “this person has this much (defilements)” (*ayaṃ ettako*), due to making the measure of the person⁵⁸, these⁵⁹ are named as the measure (*pamāṇa*). In that measure, (the defilements) are bound up, thus the defilements are named as *bound up with measure* (*pamāṇabaddhā*). **The defilements (*kilesā*)** are: being the latent tendency (of defilements). **Obsessive defilements (*pariyuṭṭhāna*)** are: the defilements reached happening (in many times constantly). **Mental formations that lead to repeated rebirths (*saṅkhārāponobhavikā*)** is: making the existence again and again is ‘gaining existence again’ (*punabhavo*); there is the nature which gains existence again (by mental formations) is (named as) ‘repeated rebirth’ (*ponobhavikā*); (so) repeated rebirth (*ponabhavikā*) is (named as) ‘*ponobhavikā*’. These deeds of merit or demerit are reckoned as the mental formations. **Measureless (*appamāṇo*)** is: because of not being the measure of (*dhmma*) lust etc., as (already) said, (the *Nibbāna* is named as) *measureless* (*appamāṇa*). In the path (*magga*) and fruition (*phala*) also, because of the state of being measureless (*appamāṇa*), in order to make distinction (to the *Nibbāna*) from that (*magga* and *phala*), it is said as **in the sense of unshakable and in the sense of unconditioned (*acalaṭṭhena asaṅkhataṭṭhenātī*)**. For the absence of the (moment of) dissolution (in the *Nibbāna*), (it is reckoned as) unshakable (*acala*); for the absence of any cause (in the *Nibbāna*), (it is reckoned as) unconditioned (*asaṅkhata*). Indeed, such *Nibbāna* is unshakable and unconditioned; that is devoid too much from the measure (*dhmma*) such as lust etc.

How is there an enlightenment factor thus: “If it occurs to me that it is well endeavouring?” (*Kathaṃ susamāradhho it ice hotīti bojjaṅgo*) is: it should be applied in the way (already) said recently⁶⁰. **Unequal (*visamā*)** is: for being unequal by oneself and being the cause of unequal, it is (reckoned as) unequal (*visamā*). **Tranquil dhamma (*samadhammo*)** is: in the sense of being peaceful (and) in the sense of being excellent, (it is called) tranquil *dhamma*. For not being measure (*dhmma*)⁶¹ (it is reckoned as) **peacefulness (*santo*)**. Due to uttering thus: “Monks, as long as these *dhmmas* which are the conditioned *dhamma* or the unconditioned *dhamma* exist; dispassionate *dhamma* is declared as the highest⁶² (*dhmmas*)”⁶³, (so) the *dhamma* (i.e. *Nibbāna*) is the excellent in all *dhmmas*, (it is reckoned as) **excellent (*paṇīto*)**. When that (*dhamma*) is said as equal *dhmmas*, endeavouring⁶⁴ in the well calmness (i.e. *Nibbāna*) is the **well endeavouring (*susamāradhho*)**. **Being adverted (*āvajjitattā*)** is said with reference to the period of the attainment of fruition. For the arising of the mind door adverting in the *Nibbāna* which is

⁵⁷ “*rāgo pamāṇakarano, doso pamāṇakarano, maho pamāṇakarano*” (*Mahāvedalla sutta*, M. I, p. 371)

⁵⁸ ‘The person’ denotes one who dwells in the lust.

⁵⁹ ‘These’ indicate defilements such as lust etc.

⁶⁰ Unlike the PTS dictionary’s translation ‘next, adjoining, immediately following’ for the word ‘*anantara*’, ‘recently’ is translated in this dissertation with reference to “*anantaram vuttanayena yojetabbaṃ*” which means “it should be applied in the way (already) said recently”.

⁶¹ Measure *dhamma* represents defilements.

⁶² The dispassionate *dhamma* means the *Nibbāna*. Because of no passion in *Nibbāna*, the *Nibbāna* is the highest *dhamma*.

⁶³ “*Yāvatā bhikkhave dhammā saṅkhata vā asaṅkhata vā, virāgo tesam dhammānam aggamakkhāyati.*” (A. II, p. 34; Iti, p. 88)

⁶⁴ The word ‘*āradhha*’ translated as ‘begun, bent on, resolved, firm’ in the PTS dictionary and as ‘beginning’ in A Dictionary of *Pāli* by Margaret Cone, and in the path of discrimination, it is translated as ‘undertaking’, but ‘endeavouring’ is the most suitable word for it, and so the word ‘*susamāradhha*’ is translated as ‘well endeavouring’.

reckoned as **non-arising** (*anuppāda*)⁶⁵ etc., it is said as such. **To remain** (*tiṭṭhati*) is: to exist. The meaning of the words such as **rising** (*uppādā*) etc., is mentioned below. In the turns which have the remaining factors of enlightenment⁶⁶ as origin also, it should be (known) in the same way only.

The Exposition of the discourse of the factors of enlightenment is finished.

⁶⁵ Non-arising of any defilement is the state of Nibbāna, because defilements are totally eliminated in that state.

⁶⁶ Remaining factors of enlightenment are six factors of enlightenment devoid of mindfulness factor of enlightenment.

Chapter IV: The Exposition of the Treatise of Loving-kindness

(*Mettākathāvaṇṇanā*)

22. Now, it is the explanation, not yet expounded before in the treatise of the loving-kindness similar to the discourse of the factors of enlightenment that follows the *Suttanta* and is expounded after the discourse of the factors of enlightenment. Therein⁶⁷, firstly **associated** (*āsevitāya*) is: (if it is) associated with the respect⁶⁸. **Being developed** (*bhāvitāya*) is: (if it is) increased. **Being made much of it** (*bahulikatāya*) is: (if it is) made again and again. **Being made a habit** (*yānikatāya*) is: (if it is) made like a carriage that is yoked. **Being made a foundation** (*vatthukatāya*) is: (if it is) made because of in the sense of supporting like the ground. **Being experienced** (*anuṭṭhitāya*) is: (if it is) present. **Being accumulated** (*paricitāyā*) is: (if it is) accumulated all around. **Well endeavouring** (*susamāradhāya*) is: (if it is) made well undertaking. **Blessing**⁶⁹ (*ānisaṃsa*) is: the attribute. **To be expected** (*pāṭikaṅkhā*) is: ought to be wished⁷⁰. **(He) sleeps in comfort** (*sukhaṃ supati*) is: one sleeps soundly, having not a slept just like remaining persons⁷¹ who painfully sleep turning around and snoring. Though going to the sleep, (he sleeps) like entering into the attainment⁷². **(He) wakes in comfort** (*sukhaṃ paṭibujjhati*) is: having not waked up just like the other⁷³ who wake up moaning, yawning and turning around in misery, (he) wakes up steadfast like the lotus opening out pleasantly. **(He) dreams no evil dreams** (*na pāpakam supanam passati*) is: although (he) sees dreams, (he) sees only the good dreams. These (dreams) are just like paying homage to a pagoda (and) like doing veneration to (it), and like hearing the *dhmma*. On the other hand, (he) do not see the evil dream just like the other (except one who develops loving-kindness) who see (the evil dream) like being surrounded them by the thieves, being troubled by the beasts and like falling of a precipice. **He is dear to human beings** (*manussānam piyo hoti*) is: human beings are dear (to him and) pleased (with him) just like a string of pearls adorned on the chest and like the flower worn on the head. **He is dear to non-human beings** (*amanussānam piyo hoti*) is: not only human beings but non-human beings⁷⁴ also are dear (to him). **Deities guard him** (*devatā rakkhanti*) is: the gods guard (him) just like the mother and father guard their son. **Fire or poison or weapon does not harm**

⁶⁷ 'Therein' refers to in the discourse of loving-kindness.

⁶⁸ In the words '*āsevitāyāti ādarena sevitāya*', the explanatory word '*ādarena sevitāya*' is '*upasagga līngattha saṃvaṇṇanā*' because it explains the meaning of a prefix of root that the word '*ā*' is in the sense of 'in respect'.

⁶⁹ There are eleven blessings of developing loving-kindness.

⁷⁰ In the words '*pāṭikaṅkhāti paṭikaṅkhitabbā icchitabbā*', the explanatory word '*paṭikaṅkhitabbā*' is '*paccayattha saṃvaṇṇanā*' because it explains the meaning of the verb-ending that '*tabba*' of '*paṭikaṅkhitabbā*' is in the aorist tense. Again, the explanatory word '*paṭikaṅkhitabbā*' is '*abhidhānattha saṃvaṇṇanā*' because it explains the meaning of the definition of the word '*paṭikaṅkhitabbā*'. Then, the explanatory word '*icchitabbā*' is '*dutiyadhātuvattha saṃvaṇṇanā*' because it explains the root of *kita* that the root '*kaṅkha*' of '*paṭikaṅkhitabbā*' is in the sense of '*kattu*'.

⁷¹ Remaining persons refer to those who apart from one who develops loving-kindness.

⁷² Entering into the attainment is of eight kinds: four material *jhāna* attainment and four immaterial *jhāna*.

⁷³ The other refers to ordinary persons, but one who radiates loving kindness is an exception.

⁷⁴ Normally, non-human beings mean other living beings except human beings such as gods, *brahmas*, beings from the woeful abodes. But, in this place, non-human beings signify ogres and hungry ghosts, because by the word '*devatā*', the gods (including *brahmas*) will be taken particularly in the next sentence.

him (*nāssa aggi vā visaṃ vā satthaṃ vā na kamati*) is: the fire or poison or weapon does not have effect (on him) (and) does not go in the body of a person (who dwells in loving-kindness); it means that the body of the person who dwells in loving-kindness cannot be destroyed by these things. **His mind is quickly concentrated** (*tuvaṃ cittaṃ samādhīyati*) is: for the person abiding in loving-kindness, his mind becomes tranquil quickly; the mind of that person has not the nature of stupidity. **The expression of his face is serene** (*mukhavaṇṇo vippasīdati*) is: his face has the very clear appearance like the (ripe) palm nut released from the stalk⁷⁵. **He dies undeluded** (*asammūḷho kālaṃ karoti*) is: there is no death in confusion for one who dwells in loving-kindness; without being confused, (he) dies like falling asleep. **To attain beyond** (*uttari appaṭivijjhanto*) is: the person who is unable to attain the arahatship which is beyond the attainment of loving-kindness⁷⁶, having fallen away from this (realm of sensual pleasure), goes to the brahma world like a person who has awaken from sleep; **to be reborn in the brahma world** (*brahmalokūpago hoti*) means (he) is to be reborn to the brahma world.

In the analytic explanation of loving-kindness, **unspecified pervasion** (*anodiso pharaṇā*) is: limit is (reckoned as) boundary; “there is not boundary”; is it has no limit. By ‘no limitation’, it has the meaning of no limitation; touching loving-kindness not leaving a portion aside is said (in this way). **Specified** (*odhiso*) is: by means of location. **Directional pervasion** (*disāpharaṇā*) is: pervading in directions. **All** (*sabbe*) is: taking up without any remainder. **Beings** (*sattā*) is: the meaning of the word is already mentioned in the analytic explanation of a table of contents of the treatise of wisdom⁷⁷ (*ñāṇakathā mātikāvaṇṇanā*). Indeed, in (the arahants who has) passionless⁷⁸ also this usage (i.e *satta*) exists in the figurative word⁷⁹; like in a distinction fan which is made by slip of bamboo or reed, (it is called) the fan made of a palm-leaf. **To be free from enmity** (*averāti*) is: without danger. **To be free from ill-will** (*avyāpajjāti*) is: without ill-will. **To be free from pain** (*anīghā*) is: free from pain; also there is ‘anigghā’ in some passages. **May they live happily** (*sukhī attānaṃ pariharantu*) is: the individuality exists, having been happiness. And, by the word ‘absence of danger’ (*averā*), on account of other in one’s own continuity of consciousness

⁷⁵ The word ‘bandhana’ is showed in the PTS dictionary as binding, bond, fetter, handle and strap etc, but it is rendered appropriately here as ‘stalk’.

⁷⁶ In the words ‘uttari appaṭivijjhantoti mettāsamāpattito uttariṃ arahattaṃ adhigantum asakkonto’, the explanatory word ‘uttariṃ arahattaṃ’ is ‘abhidheyyattha samvaṇṇanā’ because it explains ‘the arahatship which is beyond’ for which the word ‘uttari’. Next, the explanatory word ‘asakkonto’ is ‘nāmaṇṇattha samvaṇṇanā’ because it explains the meaning of a noun that the word ‘appaṭivijjhantoti’ refers to ‘asakkonto’ in the sense ‘one who is unable to attain’. Then, the explanatory word ‘mettāsamāpattito uttariṃ arahatta’ is ‘bhāvattha samvaṇṇanā’ because it explains the connotative meaning of a word that ‘the arahatship which is beyond the attainment of lovingkindness’ has connotation of elucidation.

⁷⁷ In the analytic explanation of table of contents of the treatise of wisdom, the word ‘sattā’ is explained thus: it is reckoned as ‘beings’ (*sattā*) because of sticking specially in five aggregates by sense desire, lust, enjoyment, and craving. In other words, because the five aggregates are being stuck by various defilements, so it is called ‘beings’ (*sattā*). (Ps. A. I, p. 11)

⁷⁸ Stream winners, once-returners and non-returners who are not yet passionless are directly included under the name of ‘sattā’. But the arahants who are passionless are also included in the term ‘sattā’ figuratively in line with ‘ruḥīsaddā’ (distinction) because the name ‘sattā’ is distinct and imply those who have aggregates. (Aṭṭha. B. T. I, p. 4)

⁷⁹ Three kinds of figurative words (*ruḥīsaddā*) are known in the Pāḷi grammar, namely: figurative word (being known), figurative word (metaphor) and figurative word (distinction). Herein the figurative word is used in distinction.

and on account of the others⁸⁰ (who lives with loving-kindness) in others' continuity of consciousness should be shown. In the word 'absence of ill-will' (*avyāpajjā*) etc., because of freedom from danger, without ill-will which originates in danger should be shown. By the word 'absence of pain' (*anīghā*), due to the absence of ill will, the absence of suffering which originates from ill-will is shown. By the word 'May they be well and happy' (*sukhī attānaṃ pariharantu*), because of absence of suffering, bringing the individuality by happiness is shown. Herein, the connection of the words should be known in this way. Additionally, such word is manifest in these four words⁸¹; by means of that word, (one) is pervaded by loving-kindness.

In the words, **breathing beings** (*pāṇā*) etc.,⁸² mean because of being breathing, it is termed as breathing beings; because of having the condition of association with in-breath and out-breath, it is named as living beings. **Creatures (with distinct bodies)** (*bhūtā*)⁸³ is named because of being created, because of being reproduced; it is the meaning of it. ⁸⁴The hell is said as 'pum'; due to falling (or) going to that *pum* (i.e hell) thus it is named as **persons** (*puggalā*). The body is said as personality (*attabhāva*) or only five aggregates are said as personality clinging to those (five aggregates), because they are merely the name of usage⁸⁵; it included, limited (and) contained in that personality, hence it is named as **individuals that belong to personalities** (*attabhāvapariyāpannā*). And just like the word 'satta', having put on the remaining words⁸⁶ also by means of figurative word, it should be known that all these words are the synonyms (which refer to) all living beings. Also other words, there are all synonyms (which refer to all living beings) such as "all living beings, all lives" (*sabbe jantū sabbe jīvā*) etc; however, by means of being manifest, having taken only these five words⁸⁷, "mind deliverance of loving-kindness in unspecified pervasion by five modes" (*pañcahākārehi anodhiso pharaṇā mettācetovimuttī*) is said. Moreover, concerning with "living beings, breathing beings" (*sattā pāṇā*) etc., certain teachers do not (wish) the mere words which are entirely in the distinctive state, indeed (they) may wish as the meaning in distinctive state; unspecified pervasion opposes in the view of those teachers. Thus, without having taken the meaning (of them) by that mode, by means of certain mode in these five modes, the unspecified loving-kindness pervades.

⁸⁰ Herein, the others are those who lives with loving-kindness.

⁸¹ These four words are *averā, avyāpajjā, anīghā, sukhī attānaṃ pariharant*.

⁸² This commentary said "*pāṇātiādīsu pāṇanatāya pāṇā*"⁸² means "*breathing beings (pāṇā)* etc., is termed because of being breathing", but the word '*pāṇatāya*' means 'living being' is said instead of '*pāṇanatāya*' in the version of Ceylon.

⁸³ Creatures with distinct bodies (*bhūtā*) represent beings which are come out from the eggs and from mother's womb. (D. T. II, p. 38)

⁸⁴ The words "*Pum vuccati nirayo, taṃ pum galanti gacchantīti puggalā*" are described and it is translated as "The hell is said as 'pum'; thus it is named as *persons (puggalā)* due to falling (or) going to that *pum* (i.e hell)." But, in the Ceylon's version and *visuddhimagga aṭṭhakathā*, it is said "*Pum vuccati nirayo, tasmim galanti gacchantīti puggalā*". If so it should be translated as "The hell is said as 'pum'; thus it is named as *persons (puggalā)* due to falling (or) going in that *pum* (i.e hell)."

⁸⁵ The word '*paññatti*' is rendered as name, concept etc., in the PTS dictionary, however to be meaningful, it is translated herein as name of usage. By the various ways, the meaning is informed or well known; thus, it is termed as 'name of usage' (*paññatti*). All living beings such as animal, man, god, etc, and all non-living beings such as water, earth, mountain, etc, are *paññatti*, because they have each name given by the ancient people. '*Paññatti*' is also termed as '*sammuti*' means conventional name. (San. B. T, p. 8)

⁸⁶ The remaining words are *pāṇa, bhūta, puggala* and *attabhāvapariyāpannā*.

⁸⁷ *satta, pāṇa, bhūta, puggala* and *attabhāvapariyāpannā*

And, in specified pervasion, (the words) **woman, man** (*itthiyo purisa*) are said by means of gender; (the words) **noble person, ignoble person** (*ariyā anariyā*) are said by means of noble one and common one; (the words) **deity, human beings, beings destined to suffer in woeful states** (*devāmanussāvinipātikā*) are said by means of rebirth. In directional pervasion, without having done the classification in the direction only, it is unspecified pervasion for pervasion in all directions such as “all living beings” (*sabbe sattā*) etc.; it is specified pervasion for pervasion in all directions such as “all females” (*sabbā itthiyo*) etc.

Moreover, also these three kinds of pervasion of loving-kindness⁸⁸ are said by means of mind reached to the meditative absorption (*appanā*); thus, the meditative absorption should be taken in the turn of these three. Firstly, in unspecified pervasion, “May all living beings be free from enmity” is one (*appanā*); “(May all living beings) be free from ill-will” is one (*appanā*); “(May all living beings) be free from pain” is one (*appanā*); “(May all living beings) be well and happy” is one (*appanā*). Indeed, those four⁸⁹ are also said by means of just taking up the benefit. In fact, loving-kindness has the characteristic of taking up the benefit (of others). Thus, in five modes such as ‘all living beings’ etc.,⁹⁰ there are twenty *appanās*⁹¹ by means of four in each *appanā*; in specified pervasion ‘all female’ etc., in seven modes, there are twenty eight *appanā*⁹² by means of four in each *appanās*. Again, in directional pervasion, by the manner such as “all living beings in the eastern direction” etc., having done twenty in each (*appanā*) in every direction, there are two hundred (*appanās*)⁹³; by the manner such as “all female beings in the eastern direction” etc., having done twenty eight (*appanās*) in each direction, there are two hundred and eighty (*appanās*)⁹⁴, and (altogether) there are four hundred and eighty (*appanās*)⁹⁵. Thus, there are all five hundreds (*appanā*) with exceeding twenty eight⁹⁶ (*appanās*) said here (i.e. the *Paṭisaṃbhidāmagga pāḷi*). And it should be known that like the pervasion of loving-kindness in three ways⁹⁷ which are already said, the pervasion of compassion, of appreciative joy and of equanimity are also said in those (three) ways.

⁸⁸ Three kinds of pervasion of loving-kindness are unspecified pervasion of loving-kindness, specified pervasion of loving-kindness and directional pervasion of loving-kindness.

⁸⁹ Those four are to be free from enmity, to be free from mental suffering, to be free from bodily pain and to be well and happy.

⁹⁰ The five conditions are all living beings, all breathing beings, all creatures with distinct bodies, all persons, and all individuals that belong to personality.

⁹¹ In unspecified pervasion, twenty *appanās* are got by multiplying five modes and four in each *appanā*.

⁹² In specified pervasion, twenty eight *appanā* are got by multiplying seven modes and four in each *appanā*.

⁹³ In directional pervasion, for unspecified pervasion, two hundred *appanās* are got by multiplying twenty *appanās* and ten directions.

⁹⁴ In directional pervasion, for specified pervasion, two hundred and eighty *appanās* are got by multiplying twenty eight *appanās* and ten directions.

⁹⁵ In direction pervasion, when two hundred *appanā* for unspecified pervasion plus two hundred and eighty *appanās*, there are four hundred and eighty *appanās*.

⁹⁶ When three kinds of pervasion of loving kindness are combined: twenty *appanās* plus twenty eight *appanās* plus four hundred and eighty *appanās*, totally there are five hundred with exceeding twenty eight *appanās*.

⁹⁷ Three ways are specified pervasion, unspecified pervasion and directional pervasion.

1.4. The Exposition of the Turn of Faculty

(*Īndriyavāravanāṇā*)

23. Then, in order to show the aspect taking up the benefit of others of loving-kindness and penetration of the faculties etc., he said thus: “**having avoided oppression to all living beings**” (*sabbesaṃ sattānaṃ pīlanaṃ vajjetvā*) etc. Therein, **oppression** (*pīlana*) is: (having avoided) oppression inside the body. (Having avoided) **hurting** (*upaghāta*) is: hurting outside the body. **Torment** (*santāpa*) is: the torment of mind either (inside body or outside body). **Taking up completely** (*pariyādāna*) is: loss of life etc., by nature. **Annoyance** (*vihiṃsa*) is: harassing the life from other (state). **Having abstained from** (*vajjetvā*) is: in oppression etc., having dispelled one (of the states) such as the oppression etc.,⁹⁸ by one’s mind only⁹⁹. These five words *pīlana* etc., are said by means of abandoning the opposite of the states taking up the benefit of others of loving-kindness. The word **non-oppression** (*apīlanāyā*) etc.¹⁰⁰, (are said) by means of the states the benefit taking up of others of loving-kindness. **Non-oppression** (*apīlanāya*) is: to be benevolent to all living beings by the state of non-oppression, thus it is the connection. In the remaining are also (to be known) in this way. (**May all living beings be**) **no enemy, no pain and no misery** (*mā verino mā dukkhino mā dukkhitatta*) is: in these three words¹⁰¹ (are) also the words (said) objecting to the opposites of the state bringing about the benefit of others of loving-kindness. The meaning of the word ‘mā’; (should be taken as) ‘may not be it’. (**May all living beings be**) **free from enemy, have happiness and have bliss** (*averino sukhino sukhittatā*) is: these three words¹⁰² are the words bringing about the benefit of others of loving-kindness. (The meaning of) this twofold word, “**free from ill-will, free from pain**” (*avyāpajjā anīghā*), should be taken up by the word ‘happiness’ (*sukhīno*); it should be understood in this way. **Bliss** (*sukhittatā*) is: (the happiness only of those (i.e. *avyāpajjā* and *anīghā*) is the word shows constant arising of happiness. The words ‘bliss’ (*sukhittatā*) and “well and happy” (*sukhī attānaṃ pariharantu*) are the same in meaning. Or, the words ‘free from ill-will, free from pain’ (*avyāpajjā anīgha*) should be taken up by the words ‘non-oppression’ (*apīlanāya*) etc. **By eight states** (*aṭṭhahāṅkārehi*) is: (there are) five states¹⁰³ such as non-oppression (*apīlanāyā*) etc., bringing about the benefit (of others) of loving-kindness and three states¹⁰⁴ such as (may all living beings) free from enemy (*averino hontu*) etc., bringing about the benefit (of others) of loving-kindness by these states, thus (there are altogether) eight states. **To be benevolent** (*mettāyati*) is: to feel love. **That dhamma is perceived** (*taṃ dhammaṃ cetayati*) means taking up the benefit (of others) are perceived and

⁹⁸ There are five states: oppression (*pīlana*), hurting (*paghāna*), torment (*santāpa*), taking up completely (*pariyādā*) and annoyance (*vihiṃsa*).

⁹⁹ One of above five states such as oppression etc., is avoided only by one’s mind accompanied with loving kindness. The nature of loving kindness is that always taking up for others’ welfare.

¹⁰⁰ The five states which are associated with loving kindness are non-oppression (*apīlāna*), non-hurting, (*anupaghāta*), non-torment (*asantāpa*), not taking up completely (*apariyādā*) and absence of annoyance (*avihiṃsa*). (Ps, p. 131)

¹⁰¹ These three words are no enemy, no pain and no misery.

¹⁰² These three words are free from enemy, have happiness, have bliss.

¹⁰³ Five states are non-oppression (*apīlāna*), non-hurting, (*anupaghāta*), non-torment (*asantāpa*), not taking up completely (*apariyādā*) and absence of annoyance (*avihiṃsa*).

¹⁰⁴ Three states are: to be free from enemy, to be free from ill-will, and to be free from pain.

produced. *To be released from all ill will by obsession (sabbabyāpādapariyuṭṭhānehi vimuccati*¹⁰⁵) is: (one) releases from arising of all ill-will which are the opposition nature of loving-kindness by obsession. By the phrase, *loving-kindness and mind and release (mettā ca ceto ca vimutti ca)*, only one which is loving-kindness is explained in three ways.

May all beings be free from enmity, safe and blissful (averino khemino sukhino) is: these three words are said, having compiled the conditions said in former as the abstract. Five faculties already said by the way *resolve with faith faculty (saddhāya adhimuccati*¹⁰⁶) etc.,¹⁰⁷ (are) only (the faculties) associated with loving-kindness. In six turns such as *association (āsevana)* etc.,¹⁰⁸ loving-kindness should be frequented with these (associated faculties); thus it is (named as) association (*āsevana*). Likewise, it is (termed as) *development (bhāvanā)*; it is (termed as) *making happen again and again (bahulīkammaṃ)*. *Adornment (alaṅkāra)* is: decoration. *Well decoration (svālaṅkata)* is: well decorated and adorned. *Requisite (parikkhāra)* is: requisite ingredients. *Protection (parivāra)* is: the meaning of guarding. Again, twenty eight words, association (*āsevana*) etc.¹⁰⁹, are said in order to tell the quality of loving-kindness. In those words, *completeness (pāripūri)* is: for being perfect. *(They) connect with it (sahagatā)* is: be connected with loving-kindness. The words *(they) are conascent (sahajāta)* etc., are in that way. *(They) are entering into it (pakkhandana)* is: entering into of loving-kindness or loving-kindness springs forward (to the sense of beings) by these (faculties); thus, it is (named as) *pakkhandana*. The words such as *the acquisition of confidence in it (saṃsīdana)* etc., are in that way. *They are contact with it that ‘this is peaceful’ (etaṃ santanti phassana*¹¹⁰) is: (they) are contact with it that this loving-kindness is calmed by these faculties; (therefore it is termed as) *they are contact with it that ‘this is peaceful’ (santantiphassanā)*; it is the neuter gender word like

¹⁰⁵ The words ‘sabbabyāpādapariyuṭṭhānehi vimutti’ is properly interpreted as “to be released from all ill will by obsession”, but in ‘the path of discrimination’ is translated by Ven. Ñāṇamoli, dissimilar translation is seen thus, “it is deliverance from all obsession by ill will”.

¹⁰⁶ In the PTS dictionary, the word ‘adhimuccati’ is translated as feel attached to, inclined towards, to indulge in, to become settled etc., but herein, the word ‘resolve’ is appropriately taken according to the context.

¹⁰⁷ When he resolves with faith faculty thus ‘let all beings be free from enmity, safe and blissful’, then deliverance of mind is fortified by loving-kindness; when he exerts energy thus ‘let all beings be free from enmity, safe and blissful’, then deliverance of mind is fortified by energy faculty; when he establishes mindfulness thus ‘let all beings be free from enmity, safe and blissful’, then deliverance of mind is fortified by mindfulness faculty; when he concentrates cognizance thus ‘let all beings be free from enmity, safe and blissful’, then deliverance of mind is fortified by concentration faculty; when he understands with wisdom thus ‘let all beings be free from enmity, safe and blissful’, then deliverance of mind is fortified by wisdom faculty. (Ps, p. 133)

¹⁰⁸ association (*āsevana*), development (*bhāvanā*), making happen again and again (*bahulīkata*), adornment (*alaṅkāra*), requisite (*parikkhāra*), protection (*parivāra*), completeness (*pāripūri*) (Ibid)

¹⁰⁹ The five faculties are deliverance of mind by loving-kindness in twenty eight ways: it’s association, development, making much of it, adornment, requisite, followers, completeness; they connect with it, are conascent, conjoined, and associated with it; they are the entering into it, the acquisition of confidence in it, the steadying of it, and its delivering; they are the contact with it that ‘that is peaceful’; they are made as its vehicle, made its foundation, established; consolidate it, properly undertake it, well develop it, well steady it, well set it up, and well deliver it; they generate it, illuminate it, light it up. (Bhikkhu Ñāṇamoli, *The path of discrimination*, p. 230)

¹¹⁰ In the path of discrimination, the sentence ‘etaṃ santanti phussanā’ is rendered as “They are seeing of it that this is peaceful.” But it should be translated here as “They are contact as this is peaceful”.

the words ‘that person who has the highest quality (*etadagga*)’ etc¹¹¹. **Well steady it (*svādhīḡhita*)** is: well stood firmly. **Well set it up (*susamuggata*)** is: well erected. **Well deliver it (*suvimutta*)** is: well released from one’s contrary (*dhamma*). **(They) generate it (*nibbattenti*)** is: having been associated with loving-kindness (the faculties) produce loving-kindness. **(They) illuminate it (*jotenti*)** is: (the faculties) make manifestly. **(They) light it up (*patāpentī*)** is: (the faculties) cause to illuminate (loving-kindness).

The Exposition of Three Turns of Strength etc.,

2-4- (*Balādivārattayavaṇṇanā*)

24-27. Only the turn of strength should be known only by the way already said in the turn of faculty. The turn of the factors of enlightenment and the path factors are said by the synonym; not said by means of the characteristic of such things¹¹². In the turn of the factor of the path, right speech, right action and right livelihood are said to be the prior (stage) of (the absorption) of loving-kindness¹¹³; not said by means of the meditative absorption (*appanā*). Indeed, these¹¹⁴ do not become together with loving-kindness. The remaining turns also, such as **all breathings beings (*sabbesaṃ pāṇānaṃ*) etc.**¹¹⁵, the meaning should be known only by the method already said in the seven turns¹¹⁶. Furthermore, the process of developing loving-kindness should be taken from the treatise of the path of purification.

The Exposition of the discourse of loving-kindness is finished.

¹¹¹ “*Etadaggaṃ, bhikkhave, mama sāvakaṇaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ aññsikoṇḍaṇṇo*” etc. (A. I, p. 188)

¹¹² Such things refer to the factors of enlightenment and the path factors. They are similar as the synonym although they are not the same as the original meaning and characteristics of them.

¹¹³ The prior of the absorption of loving-kindness (*mettā jhāna*) represents the access concentration or the neighbourhood concentration (*upacāra samādhi* or *upacāra jhāna*).

¹¹⁴ ‘These’ denote right speech, right action and right livelihood.

¹¹⁵ The remaining turns are such as the turn of all breathing beings (*sabbe pāṇā*), all creatures with distinct body (*sabbe bhūtā*), all persons (*sabbe puggalā*), all individuals that belong to personalities (*sabbe attabhāvapariyāpanna*).

¹¹⁶ The seven turns are such as the turn of all female beings (*sabbā itṭhiyo*), of all male beings (*sabbe purisā*), of all noble persons (*sabbe ariyā*), of all not noble persons or worldlings (*sabbe anariyā*), of all deities (*sabbe devā*), of all human beings (*sabbe manussā*), of all woeful beings (*sabbe vinipātikā*).

Chapter V: The Exposition of the Treatise of Dispassionateness (*Virāgakathāvaṇṇanā*)

28. Now, it is the explanation, not yet expounded before, in the treatise of the dispassionateness which is preceded by the noble path reckoned as dispassionateness (*virāga*) expounded after the discourse of loving kindness which has the advantage that is the noble path in the end. Therein, firstly, the propounding of the following as: **dispassionateness is the path, deliverance is its fruit** (*virāgo maggo vimutti phalaṃ*) is (described) by (the elder) who wanted to point out the meaning of two words of discourses already said, “because of aversion (one) detaches oneself, because of dispassionateness (he) released from (the defilements)”¹. Therein, **(one) detaches oneself** (*virajjati*) is: it is dispassioned. There are the meanings of the remaining words² in the explanation of the path wisdom (*maggañāṇanidesa*). **Dispassionateness** (*virāgo*) means that the right view detaches (from the wrong view)³, thus, it is named as dispassionateness (*virāgo*). That dispassionateness also, thus, is the *Nibbāna* as the object. It (i.e. *virāga*) also stands up in the *Nibbāna*, that is why it is (named as) dispassionateness; in this way, the connection of five words⁴ such as ‘dispassionateness as sense object’ (*virāgārammaṇo*) should be understood. Therein, **dispassionateness as sense object** (*virāgārammaṇo*) is: it has the *Nibbāna* as the sense object. **Dispassionateness as domain** (*virāgagocaro*) is: it has the *Nibbāna* as the locality. **Arisen in the dispassionateness** (*virāge samudāgato*) is: it arises in the *Nibbāna*. **Stood in the dispassionateness** (*virāge ṭhito*) is: it stands up in the *Nibbāna* by means of becoming. **Stood firmly in the dispassionateness** (*virāge paṭṭhito*) is: it stands up in the *Nibbāna* by means of discontinuance.

And Nibbāna as dispassionateness (*Nibbānañca virāgo*) is: the *Nibbāna* is (termed as) dispassionateness because of the reason of dispassionateness. **Arisen dhammas in the Nibbāna as the sense object** (*Nibbānārammaṇatājātā*) is: it arises in the sense object as the *Nibbāna*. In other words, it arises by the nature of being the *Nibbāna* as the object. Those all *dhammas* (such as) contact (*phassa*) etc., which are associated with the path, **there are kinds of dispassionateness**

¹ “*nibbindaṃ virajjati virāgā vimuccati*” (Vin. III, p. 23; S. II, p. 55)

² The meanings of the remaining words are as followings: seeing (*dassana*), directing onto (*abhiniropana*), embracing (*pariggaha*), originating (*samuṭṭhāna*), cleansing (*vodāna*), exerting (*paggaha*), establishing (*upaṭṭhāna*), non-distraction (*avikkhepa*). (Ps, p. 68; Bhikkhu Ñāṇamoli, *The Path of Discrimination*, p. 325)

³ In the words “*virāgoti yasmā sammādiṭṭhi virajjati*”, the explanatory word ‘*virajjati*’ is *dhātupada saṃvaṇṇanā* because it explains the root of *ākhyāta* that the letter ‘*rāga*’ of ‘*virāga*’ is the derivative of the root ‘*raja*’. Next, the explanatory word ‘*virāgoti*’ is ‘*abhidhānattha saṃvaṇṇanā*’ because it explains the definition of the word ‘*virajjati*’. Then, the explanatory word ‘*virāgoti*’ is ‘*dutiyapaccayattha saṃvaṇṇanā*’ because it explains the meaning of the suffix of *kita* that the suffix ‘*a*’ in the word ‘*virajja*’ is in the sense of *kattu*. And, the explanatory word ‘*yasmā sammādiṭṭhi virajjati*’ is ‘*bhāvattha saṃvaṇṇanā*’ because it explains the connotative meaning of a word that ‘right view’ has connotation of elucidation.

⁴ Five words are dispassionateness as sense object, dispassionateness as domain, arisen in the dispassionateness, stood in the dispassionateness and stood firmly in the dispassionateness. Herein dispassionateness represents the *Nibbāna*.

(*virāgā honti*) in the sense of detaching, thus it is named as dispassionateness. (*Those*) **born at the same time** (*sahajātāni*) are: those which are seven factors of the path such as the right understanding etc.,⁵ arisen together with the right view. (*Those*) **go to dispassionateness, thus dispassionateness is a path** (*virāgaṃ gacchantīti virāgo maggo*) means that having done dispassionateness which is the *Nibbāna* as the sense object, they⁶ go to the *Nibbāna*, that is why, it is named as dispassionateness for the *Nibbāna* as the sense object; it is named as dispassionateness in the sense of seeking. Each of the factor of the path obtains the name as path (*magga*). In this way, if each factor (of the path) was said as the path, it was already said the state of the path of the right view. In brief, from that also, **by that path** (*etena maggena*) is said, having taken eight factors of the path. (By the word) **the Buddhas and** (*Buddhā ca*), the silent Buddhas⁷ are also taken up. Those (silent Buddhas) also are (named as) Buddha because it is expounded thus: “Monks, the Buddhas are these two: One who has gone (like the previous Buddhas), who is perfectly Enlightened, and who is the Worthy (for special veneration)⁸ and the Silent Buddha”⁹. (*One*) **has not gone** (*agataṃ*) is: (one) has not gone¹⁰ in the previous (time), in round of rebirths which is the beginning is unknown. **To the direction** (*disaṃ*) is: by the entire practice, it appears and flows (to the *Nibbāna*), so it is reckoned as direction; or supreme happiness, the supreme happiness is appeared and expounded by all Buddhas, so it is reckoned as direction; or by this (i.e supreme happiness), it shows to get rid off and give up all sufferings, so it is reckoned as direction. To that direction (i.e *Nibbāna*). (In the phrase) **the eight factors of the path** (*aṭṭhaṅgiko maggo*), what are these said? It is said that there are aggregates of *dharmas* such as these eight constituents of the path; these (aggregates of *dharmas*) go to the *Nibbāna* with these eight factors of the path; hence, it is named as the path in the sense of going. **In the other views of each of recluses and brahmanas** (*puṭhusamaṇabrahmaṇānaṃ parappavādānaṃ*) is: each of recluses and the brahmanas who have different views apart from the dispensation¹¹. **The highest** (*agga*) is: the remaining paths (exception of *ariya magga*) of those¹² are

⁵ Seven factors of the path are: right understanding, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

⁶ They refer to the eight factors of the path.

⁷ Paccekabuddha means one who enlightened by himself singly and who is lack of ability to make others enlightenment according to the words “*tathā hi paccekabuddhā sayameva bujjhanti, na pare bodhenti, attasameva paṭivijjanti*” (A. T. II, p. 197); and “*buddhāti attano ānubhāvena cattārisaccāni buddhā*” (A. A. II, p. 150)

⁸ The attribute ‘*arahaṃ*’ is of three different meanings: ‘*arahaṃ*’ is One who is worthy for special veneration; ‘*ara haṃ*’ is One who destroys the defilements totally; and ‘*a rahaṃ*’ is One who never do any evil action even though in a secluded place.

⁹ “*Dve me bhikkhave buddhā tathāgato ca arahaṃ sammāsambuddho paccekabuddhā cā*” (A. II, p. 57)

¹⁰ The state has not been gone in the previous time from the unknown beginning in the rounds of the rebirths denotes the *Nibbāna*.

¹¹ In the words ‘*puṭhusamaṇa brahmaṇānaṃ parappavādānanti visuṃ visuṃ samaṇānaṃ brahmaṇānañca ito aññaladdhikānaṃ*’, the explanatory word ‘*samaṇānaṃ brahmaṇānaṃ*’ is *samāsaliṅgattha saṃvaṇṇanā*. Because it explains the meaning of a compound word that *dvanda samāsa*, ‘*samaṇānaṃ*’ and ‘*brahmaṇānaṃ*’ are different meanings. Another explanatory word ‘*aññaladdhikānaṃ*’ is *nāmaliṅgattha saṃvaṇṇanā* because it explains the meaning of a noun that the word ‘*parappavādānaṃ*’ refers to ‘*aññaladdhikānaṃ*’. And the explanatory word ‘*visuṃ visuṃ*’ is *nipātaliṅgattha saṃvaṇṇanā* because it explains the meaning of an indeclinable particle ‘*puṭhu*’ to be in the sense of ‘each’. The explanatory word ‘*puṭhusamaṇa brahmaṇānaṃ*’ is *abhidhānattha saṃvaṇṇanā* because it explains the definition of the word ‘*visuṃ visuṃ samaṇānaṃ brahmaṇānañca*’.

¹² Those refer to the Brahmins and recluses.

distinguished. **Excellent** (*seṭṭho*) is: it is praised very much more than the remaining paths. **Deliverance** (*mokkho*) means that in the front (of the wrong viewers) it is well; in the present of the remaining paths¹³, this noble path only is well. **The best** (*uttamo*) is: the remaining paths are too much transcended¹⁴. **The noble** (*pavaro*) is: it is associated much more than the remaining paths (of the wrong viewers) by various ways. **Thus** (*itī*) is: in the sense of the instrumental case, (this word) is an indeclinable particle. Thus, the Buddha said “the eight factors of the path are excellent in the paths”, it is the meaning of it. Indeed, the Buddha said –

“In the paths¹⁵, the eightfold noble path is excellent;

the paths which has four words (i.e four noble truths) are more excellent than the remaining truths¹⁶.

In *dharmas*¹⁷, the *Nibbāna* is excellent;

in those who have bipeds, the Buddha who is endowed with five eyes¹⁸ also is excellent¹⁹”.

Having extracted²⁰ that verse here (i.e in the *Paṭisambhidāmagga pāṭi*), “the eightfold noble path is excellent” is said. In the remaining words also, the meaning should be known by this method and by the method said below.

In **dispassionateness as seeing** (*dassanavirāgo*) etc., it is dispassionateness which is reckoned as seeing and termed as dispassionateness as seeing. It should be understood that herein, the strength from the faculties is said firstly because of being more distinguished state of the strength than the meaning of faculties²¹. The word **Dispassionateness in the sense of dominance** (*ādhipateyyaṭṭhena indriyāṇi*) etc, is the explained meaning of the faculties etc.,²² it is not (the explained meaning of) dispassionateness (i.e *Nibbāna*). By the word, **the truths are (dispassionateness) in the sense of reality** (*tathāṭṭhena saccā*), the wisdom of the truth should be understood. **Purification of morality** (*sīlavisuddhi*) is: right speech, right action and right livelihood. **Purification of mind** (*cittavisuddhi*) is: right concentration. **Purification of wrong view** (*diṭṭhivissuddhi*) is: right view and right understanding. **In the sense of deliverance**

¹³ Remaining paths signify the other paths exception of the noble path.

¹⁴ The word ‘*uttinṇa*’ represents drown out, pulled out and outlet in accordance with the PTS dictionary, nevertheless, it is properly translated here as transcended.

¹⁵ The paths are wrong path, right path etc.

¹⁶ Remaining truths are such as mundane truth, verbal truth, conventional truth etc.

¹⁷ *Dhammas* are the conditioned *dhamma* and the unconditioned *dhamma*.

¹⁸ Five eyes endowed with the Buddha are: *Buddhacakkhu* that means two unique wisdoms of the Buddha namely *indriyaparopariyatta ñāṇa* and *āsayānusaya ñāṇa*, *dhammacakkhu* reckoned as *magga ñāṇa*, *samantacakkhu* which means *sabbāñṇu ñāṇa*, *paññācakkhu* which means *āsavakkhaya ñāṇa*, and *dibbacakkhu* which is known as *dibbacakkhu abhiññā ñāṇa*. (Abhi. I, p. 134)

¹⁹ “*Maggaṇaṭṭhaṅgiko seṭṭho, saccāṇaṃ caturo padā. Virāgo seṭṭho dhammāṇaṃ, dvipadāṇaṃ cakkhumā*” (Dh, p. 273)

²⁰ The word ‘*vicchanditvā*’ is rendered as having cut off, having interrupted and having prevented according to the PTS dictionary, but herein, ‘having extracted’ is taken as the relevant word for the context.

²¹ In normal order, faculty is described firstly in the thirty-seven requisites of enlightenment. But herein, strength is described firstly because strength is more distinguished than others.

²² faculties, strengths, factors of enlightenment and paths

(*vimuttaṭṭhena*) is: in the sense of release from the defilements which is destroyed by that path. **Higher knowledge** (*vijjā*) is: right view. **Deliverance** (*vimutti*) is: deliverance by destruction (the defilements). **In the sense of end, Nibbāna which merges in the deathless is deliverance** (*amatogadhaṃ nibbānaṃ pariyosānaṭṭhena maggo*) is: it is sought by the path and fruition and reviewing, thus it is termed as *magga*.

The *dhammas* said in the analytic explanation of dispassionateness are obtained only in the moment of the path. (The *dhammas* said) in the analytic explanation of emancipation are obtained in the moment of the fruition. Therefore, desire (and) attention are also accompanied with the path and fruition.

29. In the analytic explanation of dispassionateness, also the meaning of the analytic explanation of deliverance should be understood in the way already said. Moreover, herein, the fruition is (reckoned as) **deliverance** (*vimutti*) because of the state of the deliverance by tranquilization; the *Nibbāna* is (reckoned as) deliverance because of the state of the deliverance by escaping. The words ‘the seven factors born together’ (*sahajātāni sattaṅgāni*) etc., are not obtained here, thus, they are not said. By oneself, because of the state of the deliverance as fruition, this word only is said as **deliverance in the sense of giving up** (*pariccāgaṭṭhena vimutti*) in the explanation of deliverance. The remaining is to be known only in the way said before.

The Exposition of the discourse of dispassionateness is finished.

Chapter VI: The Treatise of the Discrimination

(*Paṭisaṃbhidā Kathā*)

I. The Exposition of the Turn of the Turning Wheel of the *Dhamma*

(*Dhammacakkappavattanaṇṇanā*)

30. Now, it is the explanation, not yet expounded before in the treatise of the discrimination which is preceded by the discourse of the turning wheel of the *dhamma*

expounded by (Mahā Thera²³) who wanted to show the accomplished variety of discrimination by means of the path named as dispassionateness. In the discourse (i.e. *Dhammacakkapavattana Sutta*), firstly **at Benares (bārāṇasiyaṃ)** is: a river named *Bārāṇasā*²⁴; the town is named *Bārāṇasā* (because) it exists near the river (named) *Bārāṇasā*²⁵. In that town, *Bārāṇasī*. **In the deer-park named Isipatana**²⁶ (*Isipatane migadāye*) is: in the park where is obtained the name as deer-park because of being the place giving sanctuary to the beasts, (and) the sages²⁷ alight on (that park) by means of falling and rising of them²⁸. Indeed, the arisen Buddhas²⁹ alight on the park; it means that (they) sit there in order to expound the discourse of the turning wheel of the *dhamma*. By the lapse of a week, having emerged from the attainment of cessation (of consciousness) from the slope of *Nandamū* mountain³⁰, having come by air, (they) do the work of washing the face in the *Anotatta* lake³¹, the *Paccekebuddhas*³² also alight on this (*Migadāvana*

²³ Mahā Thera refers to the commentator.

²⁴ *Bārāṇasī* is the Indian holy city and capital of the ancient state of Kāśī on the Ganges, formerly known in English as Benares. Its proximity to the Buddhist centre of Sārnāth would have attracted many Buddhist pilgrims. Despite its cultural importance in India, the Buddha does not seem to have had a strong connection with this city, although several discourses were given there. [Damien Keown, *Oxford Dictionary of Buddhism* (New York: Oxford University Press, 2003, 2004), p. 323]

²⁵ In the sentence '*bārāṇasiyanti bārāṇasā nāma nadī, bārāṇasāya avidūre bhavā nagarī bārāṇasī*' the explanatory word '*bārāṇasiyaṃ*' is '*vibhayattha saṃvaṇṇanā*' because it explains the meaning of the case-ending 'ṃ' in '*bārāṇasiyaṃ*' – it is in the sense of locative case (*sattamī*). Then, the explanatory word '*nadī*' is '*abhidheyattha saṃvaṇṇanā*' because it explains the information that '*bārāṇasī*' is a river named '*bārāṇasā*'. Next, the explanatory word '*nagarī*' is '*abhidheyattha saṃvaṇṇanā*' because it explains the information that the town named *bārāṇasī* exists near the river named *bārāṇasā*. The explanatory word '*bārāṇasī*' is '*paccayattha saṃvaṇṇanā*' because it explains the meaning of the suffix of secondary noun that the suffix 'ī' in '*bārāṇasī*' is in the sense of locative case (*sattamī*).

²⁶ *Isipatana* is an open area near *Bārāṇasī* on the Ganges and site of the Deer Park where the Buddhas used to deliver their first sermon (i.e. *Dhammacakkapavattana Sutta*, S. III, p. 370)

²⁷ Here the sages (*isī*) represent the Buddhas and *Paccekebuddhas* who enlightened himself.

²⁸ In the words '*isipatane migadāyēti isīnaṃ patanuppatanavasena evaṃladdhanāme migānaṃ abhayadānadinnaṭṭhānattā migadāyasaṅkhāte ārāme*', the explanatory word '*isīnaṃ patanuppatanavasena*' which means by means of falling and rising of the sages is '*samāsa liṅgattha saṃvaṇṇanā*' because it explains the meaning of a compound word that '*chatthī tappūrisa samāsa*'. Then the explanatory word '*migadāya*' is '*abhidhānattha saṃvaṇṇanā*' because it explains the definition of the word '*ārāme*' that the park reckoned as '*migadāya*'. In the word '*abhayadānadinnaṭṭhānattā migadāya*', the explanatory '*dāya*' is '*nāma liṅgattha saṃvaṇṇanā*' because it explains the meaning of a noun that '*dinna*' means given. The explanatory word '*migadāya*' which means giving sanctuary to the beasts is '*samāsa liṅgattha saṃvaṇṇanā*' because it explains the meaning of a compound word that it is '*chatthī tappūrisa samāsa*'. The explanatory word '*abhayadānadinnaṭṭhānattā*' is '*bhāvattha saṃvaṇṇanā*' because it explains the connotative meaning of a word that 'because of being the place giving sanctuary' is connotation of elucidation. The explanatory word '*patanuppatana*' is '*nāma liṅgattha saṃvaṇṇanā*' because it explains the meaning of a noun that '*patana*' refers to '*patanuppatana*' which means falling and rising.

²⁹ Here the word '*sabbaññuisya*' means the sages who enlightened himself refer to the Buddhas only, do not refer to the *Paccekebuddhas*. Because all Buddhas preached the *Dhammacakkapavattana sutta* in that deer-park, but for the *Paccekebuddhas*, they never preach the *dhamma* that can lead to enlightenment to others.

³⁰ *Nandamū* mountain is a mountain cave in *Gandhamādana*. It is the residence of *Pacceka Buddhas* and has three caves such as golden cave, silver cave and ruby cave. This mountain is in the northern *Himālayas*. Sometimes the *Pacceka Buddhas* come to *Isipatana* from *Nandamūlaka-pabbhāra*. (Ps, pp. 437, 438) When became one or two *Paccekebuddhas* and on the uposatha days, the *Paccekebuddhas* come and gather there.

³¹ *Anotatta* lake from which several Indian rivers flow is located in *Himalayas*. One of the seven great lakes of *Himalayas*. It is surrounded by five mountain peaks, *Sudassanakūta*, *Citrakūta*, *Kālakūta*, *Gandhamādana*

forest) by means of meeting. They assemble for (whether) undertaking *uposatha*³³ (or) not; only those (i.e *Paccekebuddhas*) who go back towards the *Gandhamādana* mountain³⁴ only rise up into the air from there³⁵ (i.e *Migadāvana*); hence, because of being the falling and rising site of those (*Paccekebuddhas*), that forest is said as '*isipatana*'. The word '*isipadana*' is also said in some text. **The bhikkhus of the group of five (*pañcavaggiye*)** are that –

“Koṇḍañño, Bhaddiya, Vappa, Mahānāma and Assaji, these five elder ones are said as a group of five.”³⁶

In this way, the group of five monks already said are a group of five (*pañcavagga*). Because of including those five monks in this group, those five monks are named as the bhikkhus of the group of five. **(The Buddha) addressed the monks (*bhikkhū āmantesi*)** is: from the time of making aspiration (to be the Buddha) at the feet of Dīpaṅkarā Buddha who is endowed with ten strengths³⁷, (He) gradually fulfilled the perfections³⁸, having reached the last life; in the last existence also (He) made renunciation, having gradually reached to the bodhi tree; having severed

and Kelāsa. The lake is 150 leagues long, 50 leagues wide and 50 leagues deep. All the rains that fall on the five peaks and all the rivers that rise in them flow into the lake. The light of the sun and of the moon never falls directly on the, water but only in reflection. This means that the water is always cool, hence the name. [Malalasekera. G. P, *Dictionary of Pāli Proper Names* (London: LUZAC & Company LTD, 1960)] Just as the water of Anotatta, having ultimately entered the ocean through the Ganges, would never turn back, so the Bodhisatta, in his last birth, would never turn back from his purpose of becoming Buddha for the sake of becoming a cakkavatti (Miln, pp. 286, 287)

³² Paccekebuddha means one who attained enlightenment by himself but dies without proclaiming the truth to the world. The reason why is they can penetrate only the essence of the meaning (*attharasa*) but cannot penetrate the essence of *Pāli* (*dharmarasa*) to preach the supramundane *dhamma* with word usage. However, they are endowed with powers, the enjoyment of the attainment of Jhānas and four types of discrimination wisdom. Paccekebuddhas sometimes appear only one, and sometimes two or three simultaneously. (S. A. I, p. 46) They appear in the period of void of Buddha when after appearing of one Buddha, another one is not yet appearing. (Therī. A, p. 144)

³³ *Upasatha* is observing for the recitation of the *Pāṭimokkha*. In other words, *Upasatha* is divided into two parts: *upa* and *vasatha*. According to the words '*upavasanti etthāti upasatho*', *Upasatha* day is the day on which Buddhists live by being endowed with morality, and non-Buddhists live without taking any food on that day. (Pārājika. A. B. T, p. 200)

³⁴ A mountain range beyond the seven ranges of Cullakāla, Mahākāla, Nāgāpalivethana, Candagabbha, Suriyagabbha, Suvannapassa, Himavā. It is one of the five mountain ranges that encircle *Anotatta*. It is crowned with a tableland, is green in colour (*muggavaṇṇa*), and covered with various medicinal plants. It shines from afar "like a glowing fire on a new-moon night." (Malalasekera. G. P)

³⁵ The words '*gandamādanam paṭigacchanto ca tato ca uppatantītipi..*'³⁵ are described here, but the words '*gandamādanam paṭigacchanto ca tato va uppatantīti..*' are described in the *Samyuttanikāya aṭṭhakathā*. (S. A. III. p. 296)

³⁶ “Koṇḍañño Bhaddiyo Vip̐po, Mahānāmo ca Assija.

Ete pañca mahāthero, pañcavaggāti vuccare” ti –

³⁷ Ten strengths (*dasabala*) means the ten high wisdom, they are: *thānānāna ñāṇa*, *vipāka ñāṇa*, *paṭipadā ñāṇa*, *anekadhātunādhātuloka ñāṇa*, *sattānaṃnādhimuttika ñāṇa*, *indriyaparopariyatti ñāṇa*, *saṃkilesavodānavuṭṭhāna ñāṇa*, *pubbenivāsānussati ñāṇa*, *dibbacakkhu ñāṇa*, *āsavakkhaya ñāṇa*. (A.V, p. 32)

³⁸ There are three stages of perfection (*pāramī*): perfection (*pāramī*), minor perfection (*upapāramī*) and highest perfection (*paramatthapāramī*). When these three stages are multiplied by ten kinds of perfection – *dāna*, *sīla*, *nikkama*, *paññā*, *vīriya*, *khantī*, *mettā*, *adhiṭṭhāna*, *sacca*, *upekkhā* – thirty kinds of perfection which are fulfilled by the Buddha until to attain the enlightenment are obtained.

the force of the Evil One³⁹ while sitting cross-legged an unconquerable sitting⁴⁰ in that (foot of the bodhi tree); at the first watch of the night, having remembered His former existences; in the middle watch of the night, having purified the (super normal power of) divine eye; at the end of the night, having reached to the (state of being) omniscience (i.e supreme enlightenment) making resound and causing to shake the ten thousands world system⁴¹; having spent time at the Bodhi tree (where the Buddha sat at the time of His enlightenment) for the whole week; for imploring by the great Brahma (i.e Sahampati Brahma) to preach the *dhamma* and having scrutinized the world with the (wisdom) eye of the Buddha; having gone to *Bārāṇasī* out of compassion to the world; having made known the monks (named as) a group of five; (He) addressed (a group of five ascetics) for the turning the discourse wheel of the *dhamma*.

Monks, there are two extremes (dve me bhikkhave antā) is: monks, the portions are of two. Particularly⁴², for uttering this word, the sound of utterance existed, having reached to *avīci*⁴³

³⁹ Generally regarded as the personification of Death, the Evil One, the Tempter (the Buddhist counterpart of the Devil or Principle of Destruction). In the latest accounts, mention is made of five Māras: Devaputta Māra Kilesa Māra, Abhisāṅkhāra Māra, Khandha Māra, and Maccu Māra. The Buddha conquered these five Māras. The Buddha conquered Devaputta Māra and overcame sensual sphere occupied by Māra by the strength of forbearance and of wisdom. Kilesa Māra is completely conquered by the weapon of arahant's path. Abhisāṅkhāra Māra is called because merit and demerit make becoming new existence is killed due to absence of craving and ignorance as soon as He was victorious in Kilesa Māra. The Buddha got the victories over these three Māras at the foot of the Bodhi Tree. For the remaining two Māras, Khandha Māra and Maccu Māra, so long as the Buddha possessed khandha, He had to definitely face with death; so it cannot be said that He conquered these two Māras. Yet, with full understading, He knew both these Māras which are the noble truth of suffering, as well as dispelled the cause of suffering (i.e. *tanhā*). In this way, it is said that the Buddha conquered the former three Māras directly and conquered the latter two Māras indirectly. (Kacca. B. T. I, pp. 110, 111)

⁴⁰ In the word 'unconquerable sitting' (*aparājita palliṅka*), the usage 'unconquerable' defined that there is no one to conquer the Buddha. So the sitting place at the foot of the Bo-tree where the Buddha conquered three Māras is known as 'unconquerable sitting'. (Silak. B. T. I, p. 417)

⁴¹ One world system (*sakkavāḷa*) is a circle shape place where is surrounded by four vast oceans, four great islands, Mount Meru which are rounded by sun, moon, planets; guarded by four great kings of the gods; included six stories of celestial world and one brahma word; stayed by all living beings including human beings, gods and brahmas. (A. I, p. 228) In one world system so called the visible world (*okāsa loka*), there exist the depth of earth is two hundred and fourty thousand *Yūjanā*, the depth of water under the earth is four hundred thousand *Yūjanā* and the depth of air under the water is nine hundred and sixty thousand *Yūjanā*. Ten thousand world system which is known as '*dasasahassasi*' are taken as multipling ten thousand and such a world system. (*Tipitaka Pāli-Myanmar Abhidhāna, Vol.XVIII*, p. 265)

⁴² Here 'pana' represents 'particularly' serving as showing distinction (*visesabyatireka*).

⁴³ Avīci is one of the great hells. Avīci is one of the eight great purgatories (*mahāniraya*). It is represented as being under the earth and the earth opened wide to allow the flames of Avīci to escape and to drag down sinners into its bowels. (Dh. A. I, p. 147) It seems to have been specially designed for those who had committed very grievous crimes such as Devadatta, Cunda who was the pork butcher, Ananda who raped his cousin the Therī Uppalavannā, the ascetic Jambuka who in a previous birth had insulted an arahant; the murderer of the Pacceka Buddha Sunetta etc. (Miln, p. 357) Spence Hardy mentions a tradition which says that Avīci is seven hundred miles directly under the Bodhi Tree at Gaya. (Mahāthera Nārada, *A Manual of Abhidhamma*, p. 26) According to Buddhaghosa, Avīci is often called Mahā Niraya. (A. A. I, p. 376) The fire of Avīci is so powerful that it destroys the eyes of anyone looking at it from a distance of one hundred leagues. (A. I, p. 142) It would destroy in a moment a rock as large as a gabled house, yet beings born there remain undestroyed, as though reposing in their mother's womb. (Dh. A. I, p. 127; Miln, p. 67) In the Dighanikāya passage mentioned above, the reference to Avīci is in connection with a tremendous growth of

in the lower and the highest point of the existence in the upper; having spread to the ten thousands world system, numbering eighteen crore Brahmas assembled on that occasion only. The sun set down in the western direction; the full moon appearing in conjunction connected with the Uttarāsaḷha constellation⁴⁴ raise in the eastern direction. On that occasion, the Blessed One (who wants) to start the discourse of the turning wheel of the *dhamma* has said the word beginning with, “Monks, there are two extremes” (*dve me bhikkhave antā*).

In that phrase, **by one who has gone forth (*pabbajitena*)** is: having cut off the sensual pleasure in the substances which is fettering to the householders and leave the household life⁴⁵. **Should not to be practised (*na sevittabbā*)** is: should not be used. Because of the state of existing of the practice⁴⁶ as the distinction of the monks only, “(this practice) should not be practised by one who has gone forth” (*pabbajitena na sevittabbā*) is said. **There is indulgence of sensual pleasure (*yo cāyaṃ kāmesu kāmasukhallikānuyogo*)** is: there is also such a practice in the sensual pleasure in the substances, sensual pleasure in the defilements or the (sense objects) reliance on the happiness in the sensual pleasure in the defilements. **Low (*hīno*)** is: inferior. **Coarse (*gammo*)** is: the property of the villagers⁴⁷. **Vulgar (*pothujjaniko*)** is: the practice of the very foolish person who is the common worldling. **Not noble (*anariyo*)** is: ignorable. And also, (it is) not the property of the stainless (and) excellent noble persons. **Harmful (*anattasamhito*)** means that (it is) not possessed of the welfare; not relying on the cause of bringing the happiness. **(The practice of) devotion of self-mortification (*attakilamathānuyogo*)** means that practice of one’s weariness, doing to cause one’s suffering. **Suffering (*dukkho*)** is: bringing the suffering by (causing) one’s death (which is) sleeping on a bed of spread with thorns⁴⁸ etc. Because ‘the noble practice’ is taken by the hermits⁴⁹, in order to protect the mind of those, here (the practice of self-mortification) is not said as ‘low’; because of being the *dhamma* (which is the practice) of those who left the household lives, (it is) not said as ‘coarse’; because of being the uncommon with the

population which will occur in Jambudīpa in a future age. Houses will be so close that a cock could fly from any one to the next, and one would think it (*avīci maññe*). Avīci is often referred to as the lowest point of the universe. (Vis. II, p. 486)

⁴⁴ Uttarābharagaṇḍī constellation is one of the twenty seven constellations, namely: asavaṇī, bharaṇī, kyattikā, rohiṇī, migasī, adra, puṇḍaphyshya, phushya, aslissa, māgha, pyubbaphabhagunī, uttarābharagaṇḍī, hassata, cīthya, svāti, visākhā, anurādha, jeṭṭha, mūla, pyubbāsāḷa, uttarāsāḷa, saravaṇa, dhanasiddha, satabhishya, pyubbābhadrapoda, uttarāparapoda and revatī. They go round in a clockwise direction together with the sun to the mount Meru; but they are faster than the sun in going round. (Teto Sayadaw, The questions and answers concerning Today-Ideology of the Buddha, Vol. III, p. 27)

⁴⁵ That is going forth into the holy life by undertaking the life of a novice or a monk or an ascetic after leaving household life.

⁴⁶ In the words ‘..paṭipattiyā bhājanabhūtattā..’, ‘bhājana’ is translated as a bowl, vessel, dish etc., in the PTS Dictionary; but here, according to the context, ‘bhājana’ is taken as ‘existing’ and relevantly translated thus: ‘..because of existing of the practice.’

⁴⁷ In the words ‘gamoti gāmaṇḍīnaṃ santako’, the explanatory word ‘gāmaṇḍīnaṃ santako’ is ‘paccayattha samvaṇṇanā’ because it explains the meaning of a suffix of secondary noun that the suffix ‘ṇaya’ in ‘gamma’ is in the sense of genitive case. The explanatory word ‘gammo’ is ‘abhidheyyaṭṭha samvaṇṇanā’ because it explains the denotative meaning of a word that the word ‘gāmaṇḍīnaṃ santako’ is in the sense of ‘the property of the villagers’.

⁴⁸ The very severe practice is sleeping on a bed of spread with thorns, fasting (*upavāsa*) etc.

⁴⁹ Here the hermits (*tapassī*) refer to those who practise very severe practice.

householders, (it is) not said as ‘vulgar’. Again, therein those who have acknowledged as the monk and take the belief in the (Mundane) *Nibbāna* as realizable in this very life, “friends, in fact, this body fills with pleasure and gratify with and enjoys five sensual pleasure; friends, in fact, only by this gratification, this one is reaching to in the (Mundane) *Nibbāna* as realizable in this very life⁵⁰”. For taking like that, it should not be said as ‘suffering’ in order to protect the mind of those⁵¹ and due to the happiness of taking the *dhamma* (what should be taken) in the present. The practice of indulgence of sensual pleasure should not be practised because of being the happiness which causes impurity through craving and wrong view in the present, because of being the consequence of suffering in the future (and) because of being bond of craving and wrong view to those who follow that practice. The practice of self mortification should not be practised because of being suffering which causes impurity through wrong view in the present, because of being the consequence of suffering in the future (and) because of being bond of wrong view to those who follow that practice. **Those (etekho)** is: those two⁵². **Avoid (anupagamma)** is: not having approached (with mind). **The Middle (majjhima)** is: (it is) in the middle state because of the absence of happiness and suffering which stained by impurity⁵³, (thus), it is (named as) the middle. Eightfold noble path reach to the *Nibbāna*, thus, only those⁵⁴ are named as **practices (paṭipadā)**. **Enlightened (abhisambuddha)** is: (the Buddha) penetrated. In the words such as **it creates an eye (cakkhukaraṇī)** etc., they make the wisdom eye, thus, it is termed as it creates an eye (*cakkhu karaṇī*). **It creates knowledge (ñāṇakaraṇī)** is: the synonym of that word⁵⁵ only. **(It leads to) calmness (upasamāya)** is: for the calmness of the defilements. **To direct knowledge (abhiññāya)** is: for the knowing fully of four truths. **To full enlightenment (sambodhāya)** is: for the understanding perfectly of those (four truths) only. **To the Nibbāna (Nibbānāya)** is: for the realization of the *Nibbāna*. Then, they make the insight path wisdom⁵⁶, hence it is named as **it creates an eye (cakkhukaraṇī)**. They make development path wisdom, (hence it is named as) **it creates knowledge (ñāṇakaraṇī)**. For the calmness of all the defilements, (hence it is named as) **to calmness (upasamāya)**. For understanding all the *dhammas* well, (hence it is named as) **to direct knowledge (abhiññāya)**. For the enlightenment of the fruition of arahatship, (hence it is named as) **to full enlightenment (sambodhāya)**. For the cessation of the defilements as well as the (five) aggregates, (hence it is named as) **to the Nibbāna (nibbānāya)**. The discourse of truth is said in the analytic explanation of direct knowledge (*abhiññeyyanidessa*).

In this way, having made known the truths; having heard the order of penetration of the mind of those monks⁵⁷ who did respect at Him⁵⁸ too much; having stood in the practice as being

⁵⁰ D. I, p. 94

⁵¹ Those refer to the persons who have acknowledged as the monks.

⁵² Those two are the practice of self mortification and the practice of indulgence of sensual pleasure. The words ‘*ete kho ti te ete*’ are described here whereas ‘*ete teti*’ are showed in the Ceylon version and Ancient Myanmar version.

⁵³ Staining impurity becomes by means of craving and wrong view.

⁵⁴ Those are eight factors of noble path namely: right view, right understanding, right speech, right action, right livelihood, right mindfulness, right effort and right concentration.

⁵⁵ That word signifies *cakkhukaraṇī*.

⁵⁶ The insight path wisdom signifies the former three paths, namely: the path of stream enterer, the path of the non-returner and the path of the once returner.

⁵⁷ Those monks refer to the group of five.

⁵⁸ Here ‘Him’ refers to ‘the Blessed One’.

much respect in the practice; the Blessed One sees the penetration (the truths) (of them) and shows the order of penetration the truths of him thus: **Monks, there is this noble truth of suffering** (*idaṃ dukkhaṃ ariyasaccanti me bhikkhave*) etc. Therein, **in me not heard** (*ananussutesu*) is: not heard (of before); it means thus, the unheard, having gone after. The meaning of the words such as *cakkhū* etc., will clearly be (known) later. By the words, **there is this noble truth of suffering, this noble truth of the cause of suffering, this noble truth of the cessation of suffering, this noble truth of the way leading to the cessation of suffering** (*idaṃ dukkhaṃ ariyasaccaṃ, idaṃ dukkhasamudayaṃ, idaṃ dukkhanirodhaṃ, idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ*), seeing penetratively the four truths⁵⁹ (succeeds) at the stage of the learner⁶⁰. By the words, **(this truth) must be fully understood, must be abandoned, must be realized, must be developed** (*pariññeyyaṃ pahātabbaṃ sacchikātabbaṃ bhāvetabbaṃ*), penetration through insight knowledge of the four truths (succeeds) at the stage of a learner. By the words, **(this truth) has been fully understood, has been abandoned, has been realized and has been developed** (*pariññātaṃ pahīnaṃ sacchikataṃ bhāvitaṃ*), the reflection on the four truths (is succeeded) at the stage of the arahant⁶¹ (*asekha*).

In three turning rounds (tiparivaṭṭaṃ) is: by means of three turning rounds reckoned as: the wisdom that it is the truth (*sacca ñāṇa*), the wisdom that a certain function with regard to this should be performed (*kicca ñāṇa*) and the wisdom that a function with regard to this truth has been performed (*kata ñāṇa*), those three turning rounds (become) calm to that path wisdom; thus it is (named as) three turning rounds. (It should be known) extensively that, herein⁶², “**there is this noble truth of suffering, this noble truth of the cause of suffering, this noble truth of the cessation of suffering, this noble truth of the way leading to the cessation of suffering**” (*idaṃ dukkhaṃ, idaṃ dukkhasamudayaṃ, idaṃ dukkhanirodhaṃ, idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ*) is: in this way, in these four truths, the wisdom which seeing as really is (*yathābhūta ñāṇa*) is named as **the wisdom that it is the truth (saccañāṇaṃ)**. Only in those (four truths), “**(this truth) must be fully understood, must be abandoned, must be realized, must be developed**” (*pariññeyyaṃ pahātabbaṃ sacchikātabbaṃ bhāvetabbaṃ*) is: in this way, the wisdom which knows the function that should be done (is named as) **the wisdom of function with regard to this should be performed (kiccañāṇaṃ)**. “**(This truth) has been fully understood, has been abandoned, has been realized and has been developed**” (*pariññātaṃ pahīnaṃ sacchikataṃ bhāvitaṃ*) is: in this way, the wisdom which knows the state of having done the function that should be done is named as **the wisdom of function with regard to this truth has been performed (katañāṇa)**. **Twelve aspects (dvādasākāraṃ)** is: there are twelve aspects of this wisdom by means of a triad aspect in each one of the truths⁶³ only; that is why, it is named as twelve aspects⁶⁴. **Insight wisdom (ñāṇadassanaṃ)** is: by means of twelve aspects of these three turning rounds,

⁵⁹ It is seeing penetratively the four noble truths with the path of stream entry (*sotāpatti magga*).

⁶⁰ Seven types of noble persons – virtuous person (*kalyāṇa puthujjana*), the person who attains *sotāpanna magga*, who attains *sotāpanna phala*, who attains *sakadāgāmi magga*, who attains *sakadāgāmi phala*, who attains *anāgāmi magga*, who attains *anāgāmi phala* – are still practising the threefold training, so they are regarded as the learners.

⁶¹ One who does not require any further practice is so called *asekha* (i.e arahant) in *pāḷi*.

⁶² Herein refer to three wisdoms; *sacca ñāṇa*, *kicca ñāṇa* and *kata ñāṇa*.

⁶³ The truths signify the four noble truths.

⁶⁴ Twelve aspects are obtained by multiplying three types of wisdom: *sacca ñāṇa*, *kicca ñāṇa* and *kata ñāṇa* and four noble truths: *dukkha sacca*, *samudaya sacca*, *magga sacca* and *nirodha sacca*.

the arisen wisdom (is) reckoned as insight. **One's mind (attamanā)** is: one's own mind. Indeed, because of longing for happiness of living beings (and) disgusting at suffering, the mind connected with joy and delight is named as one's own mind. With joy and delight, there is one's own (mind), taken mind, pervaded mind, the meaning (should be taken) in this way also. **Rejoiced (abhinandun)** is: having been the front, (they⁶⁵) rejoiced. **Exposition (veyyākaraṇa)** is: (to) the discourse⁶⁶. Indeed, because of explaining the meaning, the discourse which has no verse or unmixed (verse) is named as exposition (veyyākaraṇa). **Delivering (bhañṇamāne)** is: (while) speaking. (In the meaning of the past which is) near the present period, the word 'māna' should be used (as the present participle); (if) that which was spoken, it is the meaning of that (word). **Spotless (virajam)** is: the absence from the dust such as lust etc. **Stainless (vīṭamalam)** is: the absence from the dirt such as lust etc. Indeed the lust etc., are named as dust (*rajo*) because of the sense of submergence after vanquishing; they are named as dirt (*mala*) because of the sense of corruption. **The dhamma eye (dhammacakkhu)** is: in some discourses (expounded), there are three kinds of path wisdom (which can be said as) the beginning paths⁶⁷; in some discourse, there is the fourth path wisdom⁶⁸. However, herein, it is the first path wisdom only. **All that is subject to arising is subject to cessation (yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ)** means that the dhamma eye⁶⁹ arose for one who goes on⁷⁰ by means of insight.

The wheel of the dhamma (Dhammacakke) is: the penetrating wisdom⁷¹ and the wisdom of preaching of dhamma⁷². In other words, twelve states of penetrating wisdom which arises in the Blessed One who dwells under the bodhi tree are also named as *the wheel of the dhamma (dhammacakka)*; having twelve aspects in four truths of (wisdom which arises in) the Buddha dwelt in *Isipatana*, the wisdom in exposition of dhamma which (cause to) become the exposition of the truth also that arose in the wheel of dhamma (*dhammacakka*). Indeed, both of the wisdom⁷³ is only the wisdom arises in one who possesses ten strengths (i.e the Buddha), making known by this sermon (i.e *dhammacakkapavattana*) the Blessed One who expounds arise this penetrating wisdom is said to be, 'dhammacakka'. To clarify, as long as the elder named *Koṇḍañña* in whom (arises) that wisdom⁷⁴ in that stage⁷⁵ together with eighteen crore Brahmas has not stood firmly in the fruition of stream entry; the Buddha is said to set going; next, (when the wisdom) stood firmly

⁶⁵ Herein, they denote the group of five.

⁶⁶ The discourse refers to *Dhammacakkapavattana sutta*.

⁶⁷ In the sentence "dhammacakkhūnti katthaci paṭhamamaggañāṇaṃ, katthaciādīni tīṇā maggañāṇāni", the word 'katthaciādīni' is described in this text, but in the ancient Myanmar version, the word 'katthaciādi' is used.

⁶⁸ It is the wisdom of the path of arahat.

⁶⁹ In this place, the dhamma eye signifies the wisdom of stream entry. Concerning the *dhamma cakkhu*, the detail explanation can be seen in the introduction of this book.

⁷⁰ One who goes on refers to one who proceeds *vipassanā* practice.

⁷¹ Penetrating wisdom (*paṭivedha ñāṇa*) signifies the path wisdom (*magga ñāṇa*) by which the defilements dwells in the continuity of the Buddha are dispelled completely. (Pari. A. B. T, p. 4)

⁷² The wisdom of preaching dhamma (*desanā ñāṇa*) signifies the knowing wisdom to preach the worthy of preaching dhamma, the ways which should be preached, the intention, proclivity, temperament and disposition of a capable person to be enlightened. (Ibid)

⁷³ the penetrating wisdom and the dhamma wisdom in the exposition

⁷⁴ That wisdom is of twofold: the penetration wisdom and the dhamma wisdom in exposition.

⁷⁵ It is the attainment of path of stream entry.

in the fruition of stream entry, it is named as to set going. With reference to that, “the Blessed One set going the wheel of *dhmma*”⁷⁶ is said.

The gods of the earth (*bhummā devā*) are: the gods who (live in) the realm (situated) on the earth. **The sound cause to be heard (*saddamanussāvesuṇ*)** is: having given the saying ‘well done’ all at once only, speaking the words such as **the blessed one (*etaṃ bhagavatā*)**⁷⁷ etc., (that) sound cause to be heard. **That cannot be stopped (*appaṭivattiyaṃ*)** is: it is unable to keep on (by saying) the contrary word thus: “this is not the wheel of *dhmma* in this way”⁷⁸ (*nayidaṃ tathā*). And herein, it should be understood that the assembled gods and brahmas proclaimed all at once only (by) saying ‘well done’ in the end of the exposition of the *dhmma*; having heard those sound of gods⁷⁹, the gods dwelt in the earth etc., who do not come yet to the assemblage, proclaimed the saying ‘well done’. In addition, in those gods, (those) being born in the mountain, tree etc., (are) *terrestrial gods (bhuma devā)*. Although⁸⁰ those gods are included in the *catumahārājika* gods, here it has been done separately (they are said as gods). Also ***Catumahārājikā*** is: there are these four great kings (*catumahārājā*)⁸¹ of gods (in the realm) namely: Dhataratṭha, Virūḷala, Virūpakka and Kuvera, (hence it is named as) *catumahārājikā*. Those (gods) live in the middle of the Mount Meru⁸². In those gods, there are the gods living in the mountain and also living in the sky. As the lineage of those gods, (they) arrived at the *cakkavaḷa* mountain. Those all gods – the gods debauched by pleasure, (the gods) debauched in mind, (the gods relied) on the cold rain-cloud, (the gods relied) on the hot rain-cloud, the son of god⁸³ (lived in) the moon and the son of god (lived in) the sun, (live) in the *catumahārājika deva* realm only. In that place, thirty-three people are reborn, thus it is named as ***Tāvatiṃsā***⁸⁴. Otherwise, it is also said that “*tāvatiṃsā*” is: just the name of those gods. There are those gods who also live in the mountain and the gods live in the sky. The lineage of those gods arrive at *cakkavaḷa* mountain; likewise, (the lineage of) gods in *yāmā* etc, arrived at there. In truth, that

⁷⁶ “*pavattite ca bhagavato dhammacakke*”

⁷⁷ “*Etam bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaram dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brahmaṇena vā devena vā mārena vā brahmuna vā kenaci vā lokasmi*”nti.

⁷⁸ In this way refers to the way taught by the Buddha.

⁷⁹ Those gods refer to the attending gods to the assemblage.

⁸⁰ Here ‘*pana*’ represents ‘in addition’ serving as explanation in other way (*pakkhantara*).

⁸¹ The four great kings (*catumahārājā*), being four powerful gods who rule over the lowest of the heavens and thus are close to the human world, which they are said to visit frequently with their retinues. Each king is the regent of one of the four cardinal points and they protect the Buddha and his followers in those regions. (Damien Keown, p. 50)

⁸² Mount Meru known as Sumeru or Sineru is the highest mountain in the world. According to ancient Indian cosmological beliefs, the world mountain that stands at the centre of the world, surrounded by oceans and continents. It was generally thought to be surrounded by four continents, with the continent known as *Jambudvīpa* located to the south. Various heavens were said to be located on top of and above Meru while the hell realms lie beneath it. Some scholars believe the origin of the concept lies in the Mesopotamian ziggurats of ancient Sumer, a possibility given the early trade links between ancient India and Euphrates region. (Ibid p. 177)

⁸³ They are the gods lived in *Tāvatiṃsā*.

⁸⁴ The youth named ‘Magha’ and his thirty-three colleagues who are the villagers of Macala Village were born the *deva* world after their death, so that *deva* world is named as ‘*Tāvatiṃsa*’ due to living thirty-three gods. The Universal Monarch (*sakka*) is the king of *Tāvatiṃsa*. (Tipiṭaka Pāli-Myanmar Dictionary, Vol.IX, p. 368) But some scholars believe that before being born of those people, this realm, *Tāvatiṃsā*, seem to be already. It situated at the top of the Mount Meru and there are fourty two thousand Yujanā far from the *Catumahārājika*. (San. B. T, p. 296)

even in a deva world, there is no the lineage of the gods who do not arrive at the *cakkavaḷa* mountain. Those gods who attain, proceed to and achieve the divine happiness⁸⁵, (thus) it is named as *Yāmā*. They are very cheerful, (thus) it is named as *Tusitā*⁸⁶. When they want to take delight in the pleasure, having created wealth by the sense object exceeding the arranged natural sense object, they enjoy them; (thus) it is named as *Nimmānaratī*. Having understood the indulgence of mind, they get into one's power in the wealth created by others, (thus) it is named as *Paranimmitavasavattī*. It is engaged in the accumulation of *brahma*, (thus) it is named as **the brahmas belonging to the body**⁸⁷ (*brahmakāyikā*). All *brahmas* who have five aggregates (*pañcavokāra brahma*) should be taken as the brahmas belonging to the body (*brahmakāyika*).

Having distinguished the word **at that moment** (*tena khaṇena*), it is said as **at that instant** (*tena muhuttēna*). It is said that by a moment which is reckoned as instant it is not in the moment of ultimate truth⁸⁸. **Up to the Brahma world** (*yāva brahmaloka*) is: having made up to the inside (of) the brahma world. **The sound** (*saddo*) is: the cheering sound. **Ten thousand-fold (world)** (*dasasahassī*) is: the world element which are ten thousand world-circles. **Shook** (*saṅkampī*) is: shook well by moving up. **Quaked** (*sampakampī*) is: shook well by moving up and down. **Trembled** (*sampavedhī*) is: shook well by moving up the four directions. In order to become the Omniscient One, the great earth shakes, when falling into the mother's womb; when the Buddha-to-be goes out from the womb, the great earth shakes because of (his) power of merit; when (he attains) the highest enlightenment, the great earth shakes because of (his) power of penetrating wisdom. In preaching the wheel of *dhamma* by the Buddha, because of the power of the wisdom of preaching *dhamma*, the earth which wants to give charity shakes by the power of gods. In cutting off the length of life and in death of the Buddha, the earth which does not endure the disturbance of the mind by out of compassion shakes because of the power of gods. **Measureless** (*appamāṇo*) is: great measure. **Great** (*uḷāro*) is: here "Eat the noble delicious (food)." ⁸⁹ etc., it is said that the delicious food which is being good. In (the sentence), "the mind does not bend in order to (use) the noble cloth"⁹⁰ etc., it is said that the supreme (thing) is being good. In (the sentence), "(the Brahmin ascetic named) Vacchāyana praises truly to the recluse Gotama by the noble praise" etc., it is said that being noble is the excellent. In other words, here it is said "the extensiveness is great", ("*vipulo uḷāro*"). **The light** (*obhāso*) is: the arisen light because of the power of the wisdom of preaching *dhamma* and the power of the gods. **In the world** (*loke*) is: in the ten thousand world-systems. **Surpassing the splendour of the gods** (*atikkammeva devānaṃ devānubhāvaṃ*) is: this is the power of the gods – the radiance of the

⁸⁵ On the other hand, they are misery-freed or governing gods.

⁸⁶ This particular realm is distinguished by being the one in which Bodhisattvas are reborn before they attain enlightenment in their next life as a human being. Graced by the presence of the Bodhisattva, the Tusitā heaven is the most beautiful of all the celestial worlds. It is now said to be the residence of the Buddha-to-be, Maitreya. (Damien Keown, p. 314)

⁸⁷ Those brahmas denote the brahmas who are reborn in the first rūpāvacara *jhāna*. Those are brahmapārisajja brahma, brahmapurohita brahma, mahābrahma. Brahmapārisajja brahma is born due to the inferior *jhāna*, Brahmapurohita brahma is born due to the medium *jhāna*, Mahābrahma is born due to the superior *jhāna*. Mahābrahma has more huge body than other two. (Sut. A. B. T, pp. 363-364)

⁸⁸ The moment of ultimate truth (*paramattha khaṇa*) means the moment of arising (*upāda*), of stability (*ṭhita*), and of dissolving (*bhinga*).

⁸⁹ M. I, p. 366

⁹⁰ A. IX, p. 20

dressed cloth (of the gods) pervades to the twelve *yojanas*⁹¹; likewise, the radiance of the body, of the ornament and of a heavenly mansion (of the gods) pervade to twelve *yojanas*. It means that exceeding the power of god only. **The utterance** (*udānaṇi*) is: the utterance (accomplished) with the wisdom associated with delight. **Uttered** (*udānesi*) is: uttered. **My friend, Koṇḍañña knew** (*aññāsi vata, bho koṇḍañño*) is: the uttering sound also stood, having pervaded to ten thousand world systems. **Koṇḍañña who knew** (*aññāsikoṇḍañño*)⁹² is: it means that Koṇḍañña who knew exceedingly.

In the analytic explanation of eye etc.,⁹³ in starting with in the sense of seeing (*dassanaṭṭhena*)⁹⁴, only one wisdom is reckoned as **eye** (*cakkhu*) for doing the function of seeing like the (normal) eye to the aforesaid (truth) which is to be understood. For doing the function of wisdom, (it is reckoned as) **knowledge** (*ñāṇa*). For doing the function of knowing variously, (it is reckoned as) **wisdom** (*paññā*). For doing the function of penetration without any remainder, (it is reckoned as) **higher wisdom** (*vijjā*). For doing the function of light by all aspects⁹⁵, it is reckoned as **light** (*āloka*). Also in **the eye is dhamma** (*cakkhum dhammo*) etc.,⁹⁶ only one wisdom should be explained in five ways for being diversity of function. **The sense object** (*ārammaṇa*) is: in the sense of support. **The sense of object** (*gocara*) is: in the sense of the object. In the phrase **meaning as seeing** (*dassanaṭṭhena*) etc.,⁹⁷ the function of wisdom is said in five ways⁹⁸. By this way, having made five (ways) in each of three turns⁹⁹, fifteen types of *dhamma*¹⁰⁰ (and) fifteen types of meaning¹⁰¹ (should be understood); in two¹⁰² (groups) of those fifteen types, thirty types of language¹⁰³ should be understood; in the fifteen types of *dhamma*, fifteen types of meaning (and) thirty types of language, thus, sixty types of wisdom¹⁰⁴ should be understood¹⁰⁵. In the

⁹¹ *Yojana* means a measure of length which is a distance about seven miles.

⁹² The word ‘aññāsikoṇḍañño’ is showed in this text, but the word ‘aññākoṇḍañño’ is used in the Ceylon version.

⁹³ They are eye, knowledge, wisdom, higher wisdom and light.

⁹⁴ *dassanaṭṭha, ñāṭṭha, pajānanaṭṭha, paṭivedhaṭṭha, obhāsaṭṭha*

⁹⁵ All ways refer to sixteen nature of things.

⁹⁶ *cakkhum dhammo, ñāṇam dhammo, paññā dhammo, vijjā dhammo, āloka dhammo*

⁹⁷ *dassanaṭṭho, ñābhaṭṭho, pajānanaṭṭho, paṭivedhaṭṭho, obhāsaṭṭho*

⁹⁸ *cakkhu, ñāṇa, paññā, vijjā, ālokā*

⁹⁹ Three turns are *sacca ñāṇa, kata ñāṇa* and *kicca ñāṇa*.

¹⁰⁰ There are fifteen types of wisdom in *dhamma* which is termed as discrimination of *dhamma* (*dhamma paṭisambhidā*) by multiplying five *dhammas* such as *cakkhu, ñāṇa, paññā, vijjā, āloka* and three types of wisdom such as *sacca ñāṇa, kata ñāṇa* and *kicca ñāṇa*. (Ps, p. 150)

¹⁰¹ There are fifteen types of wisdom in meaning which is termed as discrimination of meaning (*attha paṭisambhidā*) by multiplying five meanings such as *dassanaṭṭha, ñābhaṭṭha, pajānanaṭṭha, and paṭivedhaṭṭha* and three types of wisdom such as *sacca ñāṇa, kata ñāṇa, and kicca ñāṇa*. (Ibid)

¹⁰² Fifteen types of *dhamma* and fifteen types of meaning.

¹⁰³ There are thirty types of language (*nirutti paṭisambhidā*) which are got by multiplying three types of wisdom such as *sacca ñāṇa, kata ñāṇa* and *kicca ñāṇa* and combination of five *dhammas* and five meanings. (Ibid)

¹⁰⁴ These sixty wisdom are the wisdom of discrimination of ready wit (*paṭibhāna paṭisambhidā ñāṇa*) which are the combination of fifteen *dhamma paṭisambhidā ñāṇa* and fifteen *attha paṭisambhidā ñāṇa* and thirty *nirutti paṭisambhidā ñāṇa*.

¹⁰⁵ In the noble truth of suffering, there are fifteen *dhammas*, fifteen meanings, thirty languages and sixty wisdoms.

remaining noble truths¹⁰⁶ also, (it should be known) in that way only. In the four noble truths, in each noble truth, by the influence of fifteen types of *dhmma* and fifteen types of meaning, sixty types of *dhmma* and sixty types of meaning (should be understood); one hundred and twenty types of language in sixty types of *dhmma* (as well as) sixty types of meaning (should be understood); twenty exceeding to one hundred (types of language) (should be understood). In sixty types of meaning also, two hundred and forty types of wisdom¹⁰⁷ should be understood in this way.

2.3. The Explanation of the Turn of the Foundation of Mindfulness etc., (*Satipaṭṭhānavārādivaṇṇanā*)

31-32. In the analytic explanation of discrimination knowledge (*paṭisambhidā*) preceded by the discourse of foundation of mindfulness and preceded by the discourse of basis of psychic power (*iddhipāda sutta*)¹⁰⁸, the meaning and the enumeration should be known by this way only.

4.8. The Exposition of the Turn of the Seven Buddhas-to-be etc. (*Sattabodhisattavārādivaṇṇanā*)

33-37. In the discourses¹⁰⁹(expounded about) the seven Buddhas-to-be¹¹⁰, five (things) such as vision etc.,¹¹¹ in the noble truth of the cause of suffering (which is) merely in each of the noble truth (and) five (things such as vision etc.,) in the noble truth of the cessation of suffering, thus ten *dhmmas* (are to be known). Five (kinds of meaning) such as in the sense of seeing (*dassanaṭṭha*)¹¹² and so forth in the noble truth of the cause of suffering (and) five (kinds of meaning) in the noble truth of cessation of suffering, thus ten kinds of meaning (are to be known).

¹⁰⁶ Remaining noble truths are the noble truth of cause of suffering, of cessation of suffering and of the way leading to the cessation of suffering.

¹⁰⁷ In the four noble truths, there are sixty dhammas, sixty meanings, one hundred and twenty languages and two hundred and forty wisdoms.

¹⁰⁸ S. IV, p. 360

¹⁰⁹ (*Mahāpadāna sutta*, D. II, pp. 1- 10)

¹¹⁰ Seven Buddhas-to-be are Vipassī, Sikhī, Vessabhū, Kakkusanna, Koṇāgamaṇa, Kassapa and Gotama.

¹¹¹ vision, knowledge, wisdom, special knowledge, light

¹¹² *dassanaṭṭha*, *ñātaṭṭha*, *paṭivedhaṭṭha*, *obhāsaṭṭha*, ...

By means of them¹¹³, twenty explanations of meaning (and) four kinds of wisdom¹¹⁴ (should be known). Having taken the seven Buddhas together, the mentioned enumeration is easily understood only. By means of the wisdom of omniscience, in the analytic explanation of the discrimination expounded, in each originating¹¹⁵, (they are used as:) “known, seen, found out, realized, attained, knowing well” (“*ñāto, diṭṭho, vidito, sacchikato, phassito paññāya*”). Thus, word by word only in those five words, five (*dhammas*) such as vision etc., (and) five (*dhammas*) such as **in the sense seeing (*dassanaṭṭha*)** etc.,¹¹⁶ (are known). Thus, by means of five groups of five, (i.e.) twenty-five kinds of *dhamma*, twenty-five kinds of meaning, double of languages from that¹¹⁷ (i.e. fifty) (and) double of wisdom¹¹⁸ from that¹¹⁹ (i.e. hundred) should be understood. Having taken five words¹²⁰ together (as one), having made five-times in the turn already said, having made five by twenty-five, one hundred and twenty five types of *dhamma*, one hundred and twenty five types of meaning, double of languages from that¹²¹ (i.e. two hundred and fifty) (and) double of wisdom¹²² from that¹²³ (i.e. five hundred) should be understood. **Two and a half (*aḍḍhateyyāni*)** is: here also, there are two hundred and fifty. In the (turn of) aggregates etc.,¹²⁴ also, it is (to be known) in this way. In the turn of the truth (and) the turn of the discrimination also, enumeration the *dhamma* etc.,¹²⁵ should be understood in this way only.

9. The Exposition of the Turn of Six Buddhas’ *Dhamma* (*Chabuddhadhammavāraṇṇanā*)

38. In the turn of Buddha’s *dhamma*, **one hundred and fifty (*diyaḍḍhasataṃ*)** is: having made six times to twenty-five, there are a hundred and fifty. Double of languages from that¹²⁶ (i.e. three hundred), double of wisdom from that¹²⁷ (i.e. six hundred) should be known. **In the matter of discrimination (*paṭisaṃbhidaṃ karaṇe*)** is: in supervision of the discriminating wisdom. **Eight hundred and fifty (*aḍḍhanavadhammasatāni*)** are: firstly, sixty (*dhammas*) in the aforesaid four

¹¹³ ‘Them’ refer to ten *dhammas* and ten meanings.

¹¹⁴ *Dhamma paṭisaṃbhidaṃ ñāṇa, attha paṭisaṃbhidaṃ ñāṇa, nirutti paṭisaṃbhidaṃ ñāṇa, paṭibhāna paṭisaṃbhidaṃ ñāṇa*

¹¹⁵ *abhiññeyyaṭṭha, pariññāṭṭha, pahānaṭṭha, bhāvanaṭṭha, sacchikiriyaṭṭha*

¹¹⁶ *dassanaṭṭha, ñāṇaṭṭha, pativedhaṭṭha, obhāsaṭṭha*

¹¹⁷ ‘That’ represents twenty-five.

¹¹⁸ The wisdom refers to *paṭibhāna paṭisaṃbhidaṃ ñāṇa*.

¹¹⁹ ‘That’ represents fifty.

¹²⁰ *abhiññeyya, pariññeyya, pahāna, bhāvanā* and *sacchikiriya*

¹²¹ ‘That’ represents one hundred and twenty-five.

¹²² The wisdom refers to *paṭibhāna paṭisaṃbhidaṃ ñāṇa*.

¹²³ ‘That’ represents two hundred and fifty.

¹²⁴ In the turn of five aggregates, of elements, of sense bases, of conditional things and of unconditional things (Ps, p. 219)

¹²⁵ *dhamma, attha, nirutti, paṭibhāna*

¹²⁶ ‘That’ represents one hundred and fifty.

¹²⁷ ‘That’ represents three hundred.

noble truths; sixty (*dhammas*) in the four foundations of mindfulness; seventy (*dhammas*) in the explanation of seven Buddhas-to-be; one hundred and twenty-five (*dhammas*) in five kinds of supernormal power etc; one hundred and twenty-five (*dhammas*) in five words such as the sense of five aggregates (*khandhaṭṭha*)¹²⁸ and so on; again a hundred (*dhammas*) in four noble truths; a hundred (*dhammas*) in the discriminating (wisdom); two hundred and fifty in six Buddhas' *dhammas*; thus, there are eight hundred and fifty *dhammas*. Similarly, the meanings are that much¹²⁹ only. Thus, only in three states¹³⁰ such as the truths etc¹³¹, (being) one hundred and twenty in each, (i.e three hundred and sixty) languages; in seven expositions, one hundred and forty languages also; in the sense of supernormal power (*abhiññāṭṭha*) etc., and the sense of five aggregates (*khandhaṭṭha*) etc., two hundred and fifty in each language; also in the noble truths, in the discriminations, two hundred in each language, three hundred languages in Buddhas' *dhammas*; thus, there are a thousand and seven hundred languages. Thus, only in three states such as truth¹³² and so on¹³³, two hundred and exceeding forty kinds of wisdom in each; two hundred and exceeding eighty kinds of wisdom in seven types of exposition; five hundred kinds of wisdom in each (states) such as *abhiññāṭṭha* etc., and *khandhaṭṭha* etc; four hundred kinds of wisdom in each – the truths and the discrimination; six hundred kinds of wisdom in Buddhas' *dhammas*; thus, there are three thousand and four hundred kinds of wisdom.

The End of Exposition of the discourse of discrimination

¹²⁸ The sense of five aggregates (*khandhaṭṭha*), of elements (*dhātuṭṭha*), of sense bases (*āyatanaṭṭha*), of conditional things (*saṅkhataṭṭha*) and of unconditional things (*asaṅkhataṭṭha*) (Ps, p. 219)

¹²⁹ eight hundred and fifty

¹³⁰ the truth, the application of mindfulness and right exertion

¹³¹ Therī, p. 128

¹³² The words '*evameva saccādīsu tīsu ṭhānesu*' are described here, however the words '*evameva saddhādīsu tīsu ṭhānesu*' are showed in the Ceylon version.

¹³³ the truth, the foundation of mindfulness and right exertion

Chapter VII: The Treatise of the Wheel of Dhamma

(Dhammacakkakathā)

I. The Exposition of Turn the Truth

(Saccavāraṇaṇṇā)

39. Again, it is the explanation, not yet expounded before in the treatise of the turning the wheel which is preceded by the discourse of turning the wheel of *dhamma* only expounded (by the elder). Therein, **having suffering as their ground (dukkhavatthuka)** is: by means of simultaneous penetration in these five *dhammas*¹³⁴ (and five meanings), there is suffering as the ground, thus (it is reckoned as) **having suffering as their ground (dukkhavatthuka)**¹³⁵. Having specified only that (truth of) suffering, it is said: **having the truth as their ground (saccavatthuka)** etc. In that word¹³⁶, there is the support to the sense-object which is the truth in these (five *dhammas* and five meanings), thus (it is termed) **the truth as their sense object (saccārammaṇa)**. There is the domain (or) sense-object which is reckoned as the truth, thus (it is termed) **the truth as their domain (saccagocara)**. **Comprised by truth (saccasaṅgahita)** is: comprised by the truth of the path leading to the cessation of suffering¹³⁷. **Included in truth (saccapariyāpanna)** is: dependent on the truth of the path leading to the cessation of suffering. **Arisen on the truth (saccasamudāgata)** is: arisen on the truth of suffering by cognition of the (truth of) suffering. Likewise, **stood on and founded on (ṭhitā patiṭṭhitā)** is: stood and founded on that (truth of suffering) only.

¹³⁴ Five dhammas and five meanings are the eye that arose in the meaning of seeing (*dassanaṭṭha*); the knowledge that arose in the meaning of what-is-known (*ñātaṭṭha*); the understanding that arose in the meaning of act-of-understanding (*pajāṇaṭṭha*); the recognition that arose in the meaning of penetration (*paṭivedhaṭṭha*); the light that arose in the meaning of illumination (*obhāsaṭṭha*). (Bhikkhu Ñāṇamoli, The path of discrimination, p. 341)

¹³⁵ In the words “*dukkhavatthukāti ekābhisamayavasena dukkhaṃ vatthu etesanti dukkhavatthukā*”, the explanatory word ‘*dukkhavatthuka*’ is ‘*sandhiliṅgapada saṃvaṇṇanā*’ because it explains the combination word that ‘*dukkhavatthuka*’ is derived from ‘*dukkha*’ and ‘*vatthuka*’. Again the explanatory word ‘*dukkhavatthuka*’ is ‘*samāsaliṅgattha saṃvaṇṇanā*’ because it explains the meaning of a compound word that ‘*bahubbīhi samāsa, dukkhavatthuka*’ in the sense of having suffering as their ground. Next, the explanatory word ‘*dukkhavatthuka*’ is ‘*abhidhānattha saṃvaṇṇanā*’ because it explains the definition of the word ‘*ekābhisamayavasena dukkhaṃ vatthu etesanti*’ which means ‘by means of simultaneous penetration in these (five *dhammas*), there is suffering as the ground’. The explanatory word ‘*ekābhisamayavasena*’ is ‘*bhāvattha saṃvaṇṇanā*’ because it explains the connotative meaning of a word that ‘by means of simultaneous penetration’ has connotation of elucidation.

¹³⁶ In that word refers to ‘*saccavatthuka* etc.’

¹³⁷ In the words “*saccasaṅgahitāti maggasaccena saṅgahita*”, the explanatory word ‘*saccasaṅgahita*’ is ‘*sandhiliṅgattha saṃvaṇṇanā*’ because it explains the combination word that ‘*saccasaṅgahita*’ is derived from ‘*sacca*’ and ‘*saṅgahita*’. Next, the explanatory word ‘*maggasaccena*’ is ‘*abhidheyyattha saṃvaṇṇanā*’ because it explains the information that ‘*sacca*’ is ‘*maggasacca*’. Then, the explanatory word ‘*saccasaṅgahita*’ is ‘*samāsaliṅgattha saṃvaṇṇanā*’ because it explains the meaning of a compound word that ‘*tatiyatappurisa samāsa*’, ‘*maggasaccena saṅgahita*’ in the sense of comprised by the truth.

40. Now, the elder who wants to explain ‘the wheel of *dhmma*’ (*dhmmacakkam*) expounded (thus:) “The Buddha expounded the wheel of *dhmma*”¹³⁸ said **the wheel of *dhmma* (*dhmmacakkam*)** etc. Therein, the wheel of *dhmma* (is taken as) twofold: penetrating the wheel of *dhmma* as well as preaching the wheel of *dhmma*. **Penetrating the wheel of *dhmma* (*paṭivedhadhadhmmacakkam*)** (is accomplished) while sitting under the bodhi tree; **preaching the wheel of *dhmma* (*desanādhmmacakkam*)** (is accomplished) in Isipatana. By the word, **he sets going the *dhmma* as well as the wheel (*dhmmañca pavatteti cakkāñca*)**, penetrating the wheel of *dhmma* is said; **he sets going the wheel as well as the *dhmma* (*cakkāñca pavatteti dhmmañcā*)**: preaching the wheel of *dhmma* (is said). How (is it accomplished)? In other words, at a moment of the path, the Buddha sitting under the bodhi tree gives rise the *dhmmas* which are of various kinds such as the controlling faculty, the power, the factor of enlightenment, the constituent of the path. Furthermore, only the *dhmma* is like a sharp circular missile weapon because of carrying out to kill the enemy of the defilements, thus (it is reckoned as) the weapon (*cakka*). (It is said that) the Buddha who arises the *dhmma*¹³⁹ sets going the *cakka*. By this (word)¹⁴⁰, only the *dhmma* is (like) the weapon; in this way, it is said as the adjectival compound¹⁴¹. The Buddha dwelling in Isipatana sets going also the wheel of the sermon which is similar to a weapon because of carrying out the killing the enemy (so-called) defilements in the continuity (of the mind) of those who are accessible to the teachings of the Buddha at the moment of preaching *dhmma*. (He) sets going also the wheel of *dhmma* consisting of faculty, strength, factor of enlightenment and noble eightfold path in the mind of those who are accessible to the Buddha’s teaching. By this (word)¹⁴², the (expounded) *dhmma* and the wheel (are combined) as the wheel of *dhmma*; it is said as the collective compound¹⁴³. In addition¹⁴⁴, because there is one who carries out, it is carrying out, hence, it is said as ‘*pavatteti*’ in everywhere also. Furthermore, it should be known in this way, because of being in the sense of carrying out, it is said as ‘*cakkam*’. **The wheel of *dhmma* sets going by the *dhmma* (*dhmmena pavattetī dhmmacakkam*)** etc., is: it is said with reference to the preaching the wheel of *dhmma* only; it should be known in this way.

In that word, **to arise by the *dhmma* (*dhmmena pavatteti*)**, it is the turning wheel by the truth because of the condition according to the nature; thus it is said as the wheel of *dhmma*. **To arise observance of righteousness (*dhmmacariyāya pavatteti*)** is: it is the turning wheel in the mind of those who are accessible to the Buddha’s teachings for the sake of (occurring) the *dhmmas*, thus it is said as the wheel of *dhmma*. By the words, **one who stood in the *dhmma***

¹³⁸ ‘*pavattite ca bhagavatā dhmmacakke*’

¹³⁹ At the moment of the path, the wheel (*cakka*) refers to *dhmmas* such as faculties, strengths, factors of enlightenment and noble eightfold path.

¹⁴⁰ by the word ‘*dhmmaṃ pavatteti cakkāñca*’

¹⁴¹ Herein, *Dhmma* and *Cakka* are denoted as having the same sense ‘weapon’; so that the word ‘*dhmmacakka*’ is *Kammadhāraya samāsa*.

¹⁴² by the word ‘*cakkāñca pavatteti dhmmañca*’

¹⁴³ Herein, *Dhmma* and *Cakka* are denoted as different sense and dealt with mathematics; so that the word ‘*dhmmacakka*’ is *dvanda* compound.

¹⁴⁴ Here ‘*pana*’ represents ‘in addition’ serving as explanation in another way (*pakkhantara*).

(*dhamme ñhito*) etc., the state of excellence of *dhamma*¹⁴⁵ and of the lord of the *dhamma*¹⁴⁶ by the Buddha is said. According to the said thus: ‘Brothers, the Buddha knows all things that should be known, sees all things that should be seen; (He is) like the eye (and) like the wisdom; being existence of the *dhamma*, being most excellent, speaking the *dhamma*, pointing out the *dhamma*; thus, the Enlightened One brings the meaning; (He) gives the deathless state¹⁴⁷ and (He) is the lord of the *dhamma*’¹⁴⁸. Thus, by those words¹⁴⁹, the wheel of the *dhamma* (of the Buddha) is said as *dharmacakka*. **One who stood (*ñhito*)** is: one (i.e. the Buddha) who stood by the state of the object. **One who stood firmly (*paññhito*)** is: (the Buddha who) stood firmly in the unshakable state. **One who has mastered well (*vasippatto*)** is: (the Buddha who) attained the state of being the master¹⁵⁰. **One who reached the completeness (*pāramippatto*)** is: (the Buddha who) reached the end¹⁵¹. **One who reached self-confidence (*vesārajappatto*)** is: (the Buddha who) attained (the state of) being confident. Moreover, by the words, **one who causes to set up in the *dhamma* (*dhamme paññhāpento*) etc.**, having considered the mind of those who are accessible to the Buddha’s teaching, the state of the lord of the *dhamma* is said by the words¹⁵² (already) said; the (*dhamma*) wheel is said in this way for the state (of the lord of *dhamma*) and for the sake of *dhamma*. By the words, **one who honouring the *dhamma* (*dhammaṃ sakkaronto*) etc.**, the (*dhamma*) wheel is said for the sake of *dhamma*. Indeed the certain one sets going the *dhamma* by means of honour, (so) he sets going for the sake of the *dhamma*. **One who treats with respect the *dhamma* (*dhammaṃ sakkaronto*)** is: like the *dhamma* should be done is well done, one (i.e. the Buddha) who does that *dhamma* only in this way. **One who keeps respect in the *dhamma* (*dhammaṃ garuṃ karonto*)** is: one who keeps respect in that *dhamma* by keeping the respect in that *dhamma*. **One who honours the *dhamma* (*dhammaṃ mānento*)** is: one who lives by making dear to and cultivated the *dhamma*. **One who venerates the *dhamma* (*dhammaṃ pūjento*)** is: one who does the veneration having referred to that *dhamma* by the veneration as preaching sermon and practising. **One who revering the *dhamma* (*dhammaṃ apacayamāno*)** is: one who does the conduct of humility by respect and honour of that *dhamma* only. **One who has the *dhamma* as a flag, the *dhamma* as a banner (*dhammaddhajo dhammaketu*)** means having been the *dhamma*

¹⁴⁵ In the PTS Dictionary the word ‘*bhūta*’ is shown to have the sense of nature, truth, become, produced etc; but here, in the word ‘*bhagavato dhammabhūta*’, it is translated as ‘the state of excellence of *dhamma* of the Buddha’ and the word ‘*bhūta*’ is taken as ‘excellence’ appropriately.

¹⁴⁶ For the word ‘*sāmi*’, Tipiṭaka Pāli-Myanmar Dictionary explains as teacher, lord and owner, but no translation of the word ‘*sāmi*’ is found in the PTS Dictionary. That is why, the word ‘*dharmassāmi*’ included in that chapter, has been translated as ‘the lord of the *dhamma*’.

¹⁴⁷ The deathless state which is no more rebirths is Nibbāna.

¹⁴⁸ M. I, p. 203

¹⁴⁹ Those words are *dhamme ñhito* etc.

¹⁵⁰ In the words “*vasippattoti issarabhāvaṃ patto*”, the explanatory word ‘*issarabhāvaṃ*’ is ‘*nāmalīṅgattha saṃvaṇṇanā*’ because it explains the meaning of a noun that ‘*vasī*’ refers to ‘*issarabhāvaṃ*’ means ‘the state of being the master’. The explanatory word ‘*issarabhāvaṃ patto*’ is ‘*samāsaliṅgattha saṃvaṇṇanā*’ because it explains that the compound word is ‘*duṭṭiyatappūrisa samāsa*’, ‘*issarabhāvaṃ patto*’ means in the sense of ‘attained the state of being the master’. The explanatory word ‘*vasippatto*’ is ‘*abhidhānattha saṃvaṇṇanā*’ because it explains the definition of the word ‘*issarabhāvaṃ patto*’ means ‘attained the state of being the master’. Then the explanatory word ‘*vasippatto*’ is ‘*paccayattha saṃvaṇṇanā*’ because it explains the meaning of the suffix of secondary noun that the suffix ‘*ī*’ in ‘*vasī*’ is in the sense of Genitive (*Sambandha*).

¹⁵¹ The end represents Nibbāna.

¹⁵² being existing the *dhamma*, being most excellent, speaking the *dhamma*, pointing out the *dhamma*

as a flag and the *dhmma* as a banner because of having put in front that *dhmma* like a banner (and) having hold (it) up like a flag, for that manifestation. **One who (reaches) the *dhmma* predominance (*dhmmādhīpateyya*)** is: (the Buddha) who had come to the *dhmma* as the predominance only by means of developing *dhmma*; (the Buddha) who attained (enlightenment) by doing all actions¹⁵³, having been named as the *dhmma*-predominance. By the word, **and that wheel of *dhmma* is not to be stopped (*taṃ kho pana dhammacakkaṃ appaṭivattiyaṃ*)**, because anyone is incapable to turn back, (the state of) being unobstructed (of the *dhmma*) is said. Thus, that *dhmma* is reckoned as the wheel in the sense of ‘set going’.

The faith faculty is a *dhmma* and he sets going that the *dhmma* (*saddhindriyaṃ dhammo, taṃ dhammaṃ pavatteti*) means the *dhmma* which is the faith faculty is arising in the mind continuum of those who are accessible to the Buddha’s teachings by arising the faith faculty associated with the path. It is (to be understood) only in the same way in the remaining (faculties¹⁵⁴) also. **The truth (*sacca*)** is: the truth wisdoms¹⁵⁵. The insight wisdom and the higher wisdom are the path wisdom only. **Wisdom in non-existence¹⁵⁶ (*anupāde ñāṇaṃ*)** is: the wisdom (arisen) in the fruition of arahatship. That wisdom also is caused to arise in the mind continuum of those who are accessible to the Buddha’s teachings. (The Buddha) who strives for the attainment (of the noble path) arises the Nibbāna also.

Having shown the distinctive word such as **the foundation of the cause, of the cessation and of the path (*samudaya vatthuka, nirodha vatthuka, magga vatthuka*)**, (should be) contracted in the turn of the cause (*samudayavāra*) etc. Here also, the word (which is) similar to those said earlier should be understood firstly.

2-3-The Exposition of the Turn of the Foundation of Mindfulness etc.

(*Satipaṭṭhānavārādivaṇṇanā*)

41-42. Also the turns which are preceded by the foundation of mindfulness and the basis of psychic power are said by means of the moment of the path. Having shown the distinction word in each place, those (turns) also should be contracted.

¹⁵³ All actions signify perfection wisdom, *vipassanā* wisdom and path wisdom. (Ps. A. N. II, p. 433)

¹⁵⁴ The remaining faculties are effort faculty, mindfulness faculty, concentration faculty and wisdom faculty.

¹⁵⁵ The truth wisdoms are the penetrating wisdoms in the four noble truths.

¹⁵⁶ ‘*Anupāde ñāṇa*’ is the wisdom in the fruition of arahatship which occurs in the end of arahatship. (Tipitaka Pāli-Myanmar Abhidhāna, Vol II, p. 128)

The End of the Exposition of the discourse of turning the wheel

Chapter VIII: The Exposition of the Treatise of Supramundane

(Lokuttarakathāvaṇṇanā)

43. Now, it is the explanation, not yet expounded before in the treatise of supramundane expounded (by the elder) after the discourse of turning the wheel which has the supremundane *dhmma*. Therein, the meaning of the word *supramundane* (*lokuttarā*) will be clear in the turn of analytic explanation. The thirty-seven components of enlightenment (*bodhipakkhiya*)¹ such as **four foundations of mindfulness** (*cattāro satipaṭṭhāna*)² (are the *dhmmas*) associated with the path and fruition in connection with them accordingly. Those *dhmmas* are reckoned as supreme enlightenment (*bodhi*) in the sense of knowing; in this way, those (*dhmmas*) are named as the components of enlightenment (*bodhipakkhiya*) due to the state of the part of the noble (path) which is named thus: *obtained*. **Due to the state of the part (of the noble path) (pakkhe bhavattā)** is: on account of the state of standing in the condition of support. It is termed as attentiveness (*upaṭṭhāna*) due to attention, after entered into (and) sprung forward in the sense objects of those (*dhmmas*); mindfulness only is attention so it is named as **foundation of mindfulness** (*satipaṭṭhāna*). In other words, it is divided into four ways because of arising of that mindfulness in the *dhmmas* such as body, sensation, mind and mind-object by means of taking the conditions (namely): unpleasantness, suffering, impermanence and non-self (and) by means of accomplishing³ the function of abandoning perceptions (namely): pleasantness, happiness, permanence and self. Thus it is said as **four foundations of mindfulness** (*cattāro satipaṭṭhāna*). They exert by this (effort), hence it is (named as) exertion; it is good exertion (hence, it is named as) **right exertion** (*sammappadhānaṃ*); or they exert well by this (effort), thus it is named as right exertion⁴; or that exertion is good because of without arising the unpleasant defilements⁵ and;

¹ Thirty-seven components of enlightenment (*bodhipakkhiya*) are namely: four foundations of mindfulness (*satipaṭṭhāna*), four right exertion (*sammappadhāna*), four roads of psychic power (*iddhi-pāda*), five spiritual faculties (*indriya*), five mental power (*bala*), seven factors of enlightenment (*bojjhaṅga*) and eightfold noble path (*magga*).

² Four foundation of mindfulness are namely: contemplation on the body (*kāyūpāssanā*), contemplation on the sensation (*vedanāpāssanā*), contemplation on the consciousness (*cittāpāssanā*), and contemplation on the dhamma (*dhammāpāssanā*).

³ The word '*sādhana*' is showed as 'resulting' in the PTS Dictionary, but it should be translated contextually as 'accomplishing' in the sentence "...subhasukhaniccaattasaññāpahānakicca-sādhanaśasena...", which means "...by means of accomplishing the function of abandoning perceptions namely: pleasantness, happiness, permanence and self."

⁴ In the words "*sobhanaṃ padhānaṃ sammappadhānaṃ, sammā vā padahanti etenāti sammappadhānaṃ*", the explanatory word '*sammappadhāna*' is '*sandhiliṅgapada saṃvaṇṇanā*' because it explains the combination word that '*sammappadhāna*' is derived from '*saṃ*' and '*padhāna*'. Next, the explanatory word '*sobhanaṃ padhānaṃ*' is '*upasaggaliṅgattha saṃvaṇṇanā*' because it explains the meaning of prefix that the word '*saṃ*' is in the sense of good (*sobhana*). The explanatory word '*padahanti*' is '*dutiyaṃpaccayattha saṃvaṇṇanā*' because it explains the meaning of *kita* suffix of that the suffix '*yu*' in the word '*sammappadhāna*' is in the sense of '*kattu*'. Then the explanatory word '*sammappadhānaṃ*' is '*abhidhānattha saṃvaṇṇanā*' because it explains the definition of the word '*sammā padahanti*' in the sense of they exert well. The explanatory word '*sammā vā padahanti*' is '*upasaggaliṅgattha saṃvaṇṇanā*' because it explains the meaning of a prefix of root that the word '*saṃ*' is in the sense of well (*sammā*).

or the exertion is right exertion because of carrying the state of excellence; or because of producing the state of excellence by accomplishing the welfare of (others') happiness; or because of doing the state of exertion. It is, so, the term of effort. That right exertion accomplishes the function of abandoning the arisen demerit and (the function of) not becoming the unarisen demerit; (it accomplishes) the function of becoming the unarisen merit and (the function of) stability of the arisen merit (and); thus there is fourfold. Therefore, these are said as **four right exertions** (*cattāro sammappadhānā*). The path⁶ is (said to be) psychic power by the cause of accomplishment⁷. By the sense of prosperity, living beings are prosperous, successful, ripen and (they) reach the excellence by this path (or psychic power), thus it is named as psychic power figuratively. Being the basis (*dhamma*) of that (psychic power) associated (with desire etc.) (and) in the sense of the cause in the former part of that (psychic power) which produces the fruition, thus it is (named as) **the road of psychic power** (*iddhipādo*). That road of psychic power is only fourfold by means of desire, effort, mind and wisdom. Thus, **the fourfold road of psychic power** (*cattāro iddhipādā*) is said. Due to the overcoming of disbelief, indolence, heedlessness, distraction and delusion, those are named as **faculty** (*indriyaṃ*) in the sense of predominance which is reckoned as oppressing. Those are reckoned as **strength** (*balam*) in the sense of being unshakable due to the state of non-oppressing by (the *dhammas*) such as disbelief etc. These both (*dhammas*)⁸ also are fivefold by means of faith, effort, mindfulness, concentration and wisdom. Thus, they are said as **five faculties (and) five strengths**, (*pañcīndriyāni pañcabalāni*). In addition, seven *dhammas* such as mindfulness etc., are (reckoned as) the factors of knowledge for being the quality of the intelligent living beings⁹. The eight *dhammas* such as right view etc., are (reckoned as) the constituents of the path in the sense of deliverance (from the cycle of rebirths). On account of it, they are said as **seven factors of enlightenment, eight noble constituents of the path** (*satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo*).

Those *dhammas* reckoned as thirty-seven components of enlightenment (are obtained) in this way; when the mundane insight exists at the former part of the path, there is the contemplation of the body of the foundation of mindfulness to one whom takes the body in fourteen ways¹⁰, the contemplation of the sensation of the foundation of mindfulness is to one whom takes the sensation in nine ways¹¹; there is the contemplation of the mind of the foundation

⁵ The words “*sobhanam vā taṃ kilesavirūpapavattavirahito*” which means “that exertion is good because of without arising the unpleasant defilements,” is described in this text; but it is described as ‘*sobhanam vā taṃ kilesavirūpattavirahato*’ in the *Visuddhimagga*. (Vis. II, p. 319) In these words, the word ‘*virūpa*’ is rendered as ‘deformed, ugly’ in the PTS Dictionary; but herein, it is taken as ‘unpleasant’.

⁶ In this place, the path refers to the first noble path or stream entry. (Ps. A. N. II, p. 435)

⁷ Herein, the word ‘*sobhana*’ is translated suitably as ‘good’ in the sentence “*sobhanam padhānam sammappadhānam*,” which means “It is good exertion and named as right exertion;” but it is described as ‘shining, beautiful etc.’ in the PTS Dictionary.

⁸ These both *dhammas* are faculty and strength.

⁹ The intelligent living beings signify that those who are to be realized the four noble truths.

¹⁰ The contemplation of the body consists of the following exercises: the mindfulness in breaths-in and breaths-out, the mindfulness in the four postures, the mindfulness with clear comprehension in bending, stretching etc, the mindfulness on the impurity of the body, the mindfulness on the primary elements and the mindfulness on nine kinds of corpses.

¹¹ The contemplation of the sensation consists of the following exercises: the mindfulness on the pleasant sensation, on the unpleasant sensation, on the sensation neither pleasant nor unpleasant, on the pleasant sensation associated with sensual desires, on the pleasant sensation not associated with sensual desires, on

of mindfulness to one whom takes the mind in sixteen ways¹²; the contemplation of the mind-object of the foundation of mindfulness is to one whom takes the *dhammas* in five ways¹³. Having understood the demerit arisen to other, which does not arisen in oneself thus: “That demerit arose in one who followed according to a certain way; I shall not follow that way, consequently such kind of demerit will not be born to me”; thus, when (he) strives so that such kind of demerit does not come into existence¹⁴, it is the first right exertion¹⁵. Having understood the demerit which reached as a habit arises in oneself, when (he) strives to abandon such kind of demerit, it is the second right exertion. In order to arise the mental absorption or insight that has not arisen earlier in oneself, it is the third right exertion for one who strives. The arisen (mental absorption or insight) does not decrease by a certain state; and it is the fourth right exertion for this person whom cause to arise in this way again and again. Having made the desire foremost, when the merit arises, it is desire of the road of the psychic power. Having made foremost the energy, consciousness and investigation, when the merit arises, it is (energy, consciousness and) investigation¹⁶ of the road of the psychic power. It is the right speech at the time of abstaining from the wrong speech¹⁷; these are (the right action and) the right livelihood at the time of abstaining from wrong action¹⁸ and wrong livelihood¹⁹; thus, these²⁰ are obtained in the different mind. In other words, at the moment of fruition, these are obtained at one (path) consciousness of the moment of four paths; having set up four right exertions, remaining thirty-three²¹ are obtained. In this way, one factor that is mindfulness which has the *Nibbāna* as the object those

the unpleasant sensation associated with sensual desires, on the unpleasant sensation not associated with sensual desires, on the sensation neither pleasant nor unpleasant associated with sensual pleasure and on the sensation neither pleasant nor unpleasant not associated with sensual pleasure.

¹² The contemplation of the mind consists of the following exercises: the mindfulness on the mind with passion, on the mind without passion, on the mind with anger, on the mind without anger, on the mind with bewilderment, on the mind without bewilderment, on the indolent state of mind, on the distracted state of mind, on the developed state of mind, on the undeveloped state of mind, on the inferior state of mind, on the superior state of mind, on the mind in a state of concentration, on the mind not in a state of concentration, on the liberated state of mind and on the unliberated state of mind.

¹³ The contemplation of the mind-object consists of the following exercises: the mindfulness on the mental phenomena of the five hindrances (sense desire, ill-will, sloth and torpor, distraction and remorse, and sceptical doubt).

¹⁴ There is no demerit which is not arisen in one’s cycle of rebirths. Here the unarisen demerit is the demerit which has not been arisen in this present existence. Not to arise the unarisen demerit, one should strive by observing precepts, making charity, practising meditation, performing various duties and teaching or studying the dhamma. (Ibid)

¹⁵ Right exertion is not normal effort; it is the exceeding effort. Such right exertion does not occur in an arahant because as an arahant, merit and demerit need not to occur in him. (San. B. T, p. 582)

¹⁶ Having made the desire foremost, when the merit arises, it is the basis of the psychic power of desire; remaining three such as consciousness, effort and investigation are also taken in the same way. These four predominants are also named as ‘*sahajātādhipati*’ means predominants born at the same time or together. (Paṭṭha. A. B. T, p. 23)

¹⁷ Wrong speeches are of four kinds: lying, slandering, harsh speech and vain talk.

¹⁸ Wrong actions are of three kinds: killing, stealing and sexual misconduct.

¹⁹ Wrong livelihood is connected with wrong speech and wrong action. In other words, wrong livelihood is of five kinds such as trading in weapons, trading in intoxicants, trading in live animals, trading in poisons and trading in human beings.

²⁰ ‘These’ represents right speech, right action and right livelihood.

²¹ The remaining thirty-three components of enlightenment are namely: four foundations of mindfulness (*satipaṭṭhāna*), four roads of psychic power (*iddhi-pāda*), five spiritual faculties (*indriya*), five mental power (*bala*), seven factors of enlightenment (*bojjhaṅga*) and eightfold noble path (*magga*).

consciousness²² which are obtained at one conscious (moment)²³ is said as “four foundation of mindfulness” by means of accomplishing the function of abandoning the perception of pleasantness etc²⁴, in (the contemplation of) the body etc²⁵. Only one factor that is effort is said as the four foundation of mindfulness by means of accomplishing the function of not causing to arise the unarisen and the arisen (demerit). In the remaining (components of enlightenment²⁶), there is no lessening and increasing.

And then, in those²⁷ –

Nine (*dhammas*) have one kind; one (i.e *saddhā*) stood in two kinds; then one (i.e *samādhi*) stood in four kinds; one (i.e *paññā*) stood in five kinds; one (i.e *sati*) stood in eight kinds; one (i.e *virīya*) stood in nine kinds; thus, those (components of enlightenment) exist in six ways²⁸.

Nine dhammas have one kind (in each) (*nava ekavīdhā*) is: thus, these (nine) *dhammas* – desire, consciousness, joy, tranquillity, equanimity, thought, speech, action and livelihood are of only one kind by means of desire of the road of psychic power etc; (these) do not associate with other portion. **One dhamma (stood) in two kinds (*eko dvedhā*)** is: faith stood in two kinds by means of faculty and strength. **And also (one dhamma stood in) four (and) five kinds (*atha catupañcadhā*)** is: it means that one (i.e *samādhi*) stood in four kinds, another one (i.e *paññā*) stood in five kinds. Therein, one which is concentration stood in four kinds by means of faculty, strength, factors of enlightenment and factors of the noble path; wisdom stood in five kinds by means of those four (*dhammas*): faculty, strength, factors of enlightenment and factors of the noble path, as well as by means of the portion of the road of the psychic power. **And also in eight and nine ways (*aṭṭhadhā navadhā ceva*)** is: it means that next one (i.e *sati*) stood in eight kinds; (another) one (i.e *virīya*) stood in nine kinds. Mindfulness stood in eight kinds by means of four foundations of mindfulness, faculty, strength, factors of enlightenment and factors of the noble path; effort stood in nine kinds by means of four right exertions, the basis of psychic power, faculty, strength, factors of enlightenment and factors of the noble path. In this way –

Only fourteen (*dhammas*)²⁹ are not broken down; these (are reckoned as) the components of enlightenment. There are seven kinds³⁰ as the portion; (totally) there are thirty-seven (kinds as) a variety.

²² ‘Those consciousness’ refer to the consciousnesses arisen in thirty seven components of enlightenment.

²³ ‘One conscious moment’ represents a moment of the path.

²⁴ the perception of pleasantness, of happy, of self

²⁵ the contemplation on the body, on the sensation, on the consciousness, on the *dhamma*

²⁶ The remaining components of enlightenment are the road of psychic powers, faculties, powers, factors of enlightenment and factors of the noble path.

²⁷ ‘Those’ refer to ‘thirty seven components of enlightenment’.

²⁸ *Nava ekavīdhā eko, dvedhātha catupañcadhā, aṭṭhadhā navadhā ceva, iti chaddhā bhavanti te.*

²⁹ Fourteen *dhammas* unbroken down are eight factors of the path, desire, consciousness, faith, joy, tranquillity and equanimity.

³⁰ Seven *dhammas* exist as a portion are foundation of mindfulness, right exertion, road of psychic power, faculty, strength, factor of enlightenment and factor of the noble path.

For the accomplishment of one's own function, having an apparent nature only for being condition of desire etc.,³¹ all those (thirty-seven *dharmas*) exist (when) the noble path exists³².

Having shown thirty-seven components of enlightenment associated with the path and fruition in this way, again, having abridged those (*dharmas*) in the path and fruition, he has said thus: **four noble paths and four fruits of the life of a recluse** (*cattāro ariyamaggo cattāri ca sāmāññaphalāni*). Becoming a recluse is reckoned *sāmāñña*; this name (i.e. *sāmāñña*) is the name of the four noble paths. The fruits of the four noble paths (is reckoned as) **the fruits of the life of recluse**³³ (*sāmāññaphalāni*). Next, *Nibbānaṃ* is unmixed with all (the paths and fruitions). Thus, it should be understood in detail that there are the forty-six supramundane *dharmas* by means of thirty-seven components of enlightenment, four paths, four fruitions and *Nibbāna*; there are nine supramundane *dharmas*³⁴ by means of four paths, four fruitions and *Nibbāna* by the abridgement from those (forty-six *dharmas*); there are three supramundane *dharmas* by means of the path, fruition and *Nibbāna* by the abridgement from those (nine supramundane *dharmas*). (When) the supramundane (state) of the foundation of mindfulness etc., as well as the path and fruition are said, it is only said the supramundane (state) of the contact etc., also which is associated with that (foundation of mindfulness). But only the foundation of mindfulness etc., are said by means of chief *dharmas*. The supramundane (state) of contact etc., which are associated with the path and fruition, is only said as supramundane in the *abhidhamma* also³⁵ and in the analytic exposition of supramundane *dharmas*.

Cross the world (*lokaṃ taranti*) is: go beyond the world³⁶. Here³⁷ all such words in the present tense are said with reference to the four noble paths. In other words, the path of stream

³¹ The words “*sarūpena ca vuttito*” is rendered as “having an apparent nature only for being condition” by taking appropriately the word ‘*sarūpa*’ as ‘apparent nature’, although it is said as ‘at the same form, having a body’ in the PTS Dictionary.

³² *Cuddaseva asambhinnā, hontete bodhipakkhiyā.*

Koṭṭhāsato sattavidhā, sattatimsa pabhedato.

Sakiccanipphādanato, sarūpena ca vuttito.

Sabbeva ariyamaggassa, sambhave sambhavanti te.

³³ The fruits of the life of recluse denotes four fruition: *sotāpatti phala*, *sakadāgāmi phala*, *anāgāmi phala* and *arahatta phala* which are the effects of the four paths: *sotāpatti magga*, *sakadāgāmi magga*, *anāgāmi magga* and *arahatta magga*.

³⁴ The path consciousness is free from the conditioned world reckoned as the groups of clinging to existence by the passionless nature, thus it is named as supramundane; the fruition consciousness crossed over from the conditioned world reckoned as the groups of clinging to existence by the passionless nature, thus it is named as supramundane; both consciousness also, the path consciousness and the fruition consciousness, together with *Nibbāna* are exceedingly higher than the conditioned world reckoned as the groups of clinging to existence by means of the passionless nature, so that these are named as supramundane. (Sayadaw Ashin Janakābhivamsa, *Īkāgyaw nissaya*, p. 61)

³⁵ Abhi. I, pp. 60, 99

³⁶ The world denotes all three worlds: visible world (*okāsa loka*), the world of living creatures (*satta loka*), the conditioned world (*saṅkhāra loka*).

³⁷ Here refers to the analytic exposition of supramundane.

entry passes over the woeful states³⁸; the path of once returner³⁹ passes over a part of the sensual pleasure realm; the path of non- returner⁴⁰ passes over the sensual pleasure realm; and the path of arahant⁴¹ passes over the material and non-material realms. **Escape from the world (*lokā uttaram*)** is: go up from the world. In the words, ***lokato*** and ***lokamhā***, only that first word (that is *lokā*) is shown after modifying the word of the ablative case. **Cross over the world (*lokaṃ samatikkamanti*)** is: only the meaning is said firstly⁴². Therein⁴³, it is said without having considered to the meaning of (*saṃ*) prefix; herein⁴⁴, it is said together with the meaning of (*saṃ*) prefix. **Crossed over the world (*Lokaṃ samatikkanta*)** is: the world already said was passed over properly. In this (analytic exposition of supramundane), all such words in the past tense are said with reference to the fruition and *Nibbāna*. In other words, that the aforesaid fruition of stream entry etc., stood, having passed over the world, having passed over all the world, the *Nibbāna* is ever stands. **Exceeding the world (*lokena atirekā*)** is: the state of exceeding from the world. This (word) is said with reference to all supramundane *dharmas*. **Depart (*nissaranti*)** is: (they) go out. **Departed (*nissaṇṇa*)** is: gone out. Eighteen words such as **do not stand in the world (*loke na tiṭṭhanti*)**⁴⁵ etc., are suitable for all supramundane *dharmas*. **Do not stand (*na tiṭṭhanti*)** is: it is said for they did not include in the world. **Do not smear in the world (*loke na limpati*)** is: it means that even so the (nine supramundane *dharmas*) are being in existence in the continuity of the (five) aggregates, they do not smear in that (world). **Do not smear with the world (*lokena na limpati*)** is: it means that the supramundane *dharmas* do not smear with certain mind of those

³⁸ The path of stream entry passes over the world of living creatures denotes ‘worldlings’ and the visible world denotes woeful states, namely, hell, hungry ghost, animal and miserable state. (San. B. T, p. 25)

³⁹ The path of once returner passes over the world of living creatures denotes ‘stream enterers’ and the visible world denotes a part of the sensual pleasure realm. (Ibid.)

⁴⁰ The path of non-returner passes over the world of living creatures denotes ‘once returners’ and the visible world denotes the sensual pleasure realm. (Ibid.)

⁴¹ The path of arahant passes over the world of living creatures denotes ‘non-returns’ and the visible world denotes the material and non-material realm. (Ibid)

⁴² In the words, ‘*lokaṃ samatikkamanti paṭhamam vuttatthameva*’, the explanatory word ‘*samatikkamanti*’ is ‘*sandhilingapada saṃvaṇṇanā*’ because it explains the combination word that ‘*samatikkamanti*’ is derived from ‘*saṃ*’ and ‘*atikkamanti*’. Then, in the words, ‘*lokena atirekāti lokato adhiabhūtā*’, the explanatory word ‘*lokato adhiabhūtā*’ is ‘*vibhattayatha saṃvaṇṇanā*’ because it explains that the case-ending ‘*ena*’ in ‘*lokena*’ is in the sense of ablative case (*pañcamī*). The explanatory word ‘*adhiabhūtā*’ is ‘*nāmalīngattha saṃvaṇṇanā*’ because it explains that noun ‘*atirekā*’ refers to ‘*adhiabhūtā*’ (exceeding). In the words “*loke na limpanti khandhasantāne vattamānāpi tasmim na limpanti attho*”, the explanatory word ‘*kandhasantāne*’ is ‘*abhidheyyatha saṃvaṇṇanā*’⁴², because it explains the information that ‘*loke*’ is in the sense of continuity of the five aggregates.

⁴³ Therein refers to in the first word ‘*lokaṃ samatikkamanti*’.

⁴⁴ Herein refers to in the second word ‘*lokaṃ samatikkamanti*’.

⁴⁵ The eighteen words are as followings: they do not stand in the world, they do not stand on the world, they do not smear themselves in the world, they do not smear themselves with the world, they are not smeared in the world, they are not smeared by the world, they are not besmeared in the world, they are not besmeared by the world, they are freed in the world, they are freed by the world, they are freed from the world, they are freed from off the world, they are freed out of the world, they are dissociated in the world, they are dissociated by the world, they are dissociated from the world, they are dissociated from off the world, they are dissociated from out of the world. (Bhikkhu Ñānamoli, *The path of Discrimination*, p. 347)

who have not been done (yet) the penetration (of the four noble truths)⁴⁶ nor with the unskilful mind of those who had done the penetration (of the four noble truths) (and) do not smear the slight mind. **Not smear** (*asaṇṇittā anupalittā*) is: (the word ‘*nalimpanti*’) is modified by the prefix.

Releasing (*vippamuttā*) is: only the state of without smearing is modified by the different word. In other words, all (supramundane *dharmas*) do not smear in such world or by such world; those *dharmas* are released in that world or from that world. Three (words) such as **released from the world** (*lokā vippamutta*) etc.⁴⁷, are said by means of ablative case. **Dissociation** (*visaṇṇutta*) is: it is the modified word being released. In other words, all such (supramundane *dharmas*) are released in such world, by such world and from such world; those *dharmas* are said to be dissociation in that world, by that world and from that world. **Become pure from the world** (*lokā sujjhanti*) is: having cleansed the world which is the impurity, become pure from the world. **To be pure** (*visujjhati*) is: that word is modified by a prefix. **(They) arise** (*vuṭṭhahanti*) is: they⁴⁸ have arisen. **(They) revolve** (*vivaṭṭanti*) is: they turn round again. **Not cling to** (*nasajjanti*) is: they do not attach. **(They) do not take** (*na gaṇhīyanti*) is: they have not been taken. **(They) do not catch** (*nabajjanti*) is: they do not hinder. **(They) extirpate** (*samucchindanti*) is: they make non-existence. And (the word), **to cut off the world** (*lokaṃ samucchinnattā*) said like that, likewise, due to the word, “purification from the world” (“*lokā visuddhattā* etc.”) is to be said. **(They) make calm again** (*paṭippassambhenti*) is: they cause to annihilate. Four words such as **a wrong path** (*apatha*) etc.,⁴⁹ are suitable for all supramundane *dharmas*. **A wrong path** (*apatha*) is: it is not the path. **Wrong course** (*agati*) is: it is without a footing. **No place** (*avisayā*) is: it does not have dependent on. **Uncommon** (*asādhāraṇa*) is: it is unequal. **(They) vomit** (*vamanti*) is: they vomit. (The word), **(they) do not return to the world** (*na paccāvamanti*) is said by the opposite way; (they) do not eat again the vomited world⁵⁰; it is the meaning of that word. There is the state of well vomiting of the vomited (supramundane *dharmas*) is said by the word, **(they) return (to the world)** (*paccāvantam*). The three triads which come next a dyad also should be understood only in this way. **(They) disinvolve** (*visīnenti*) means: (they) scatter, (they) release; (they) do not bind. **(They) do not involve** (*na ussīnenti*) is: (they) do not scatter (and) do not release. The word being made short “*visīnenti*” (and) “*na ussīnenti*” is good. **(They) bank down** (*vidhūpentī*) is: they cause to extinguish. **(They) do not stoke up** (*na saṃdhūpentī*) is: they do not shine. **They have surmounted and overcome the world** (*lokaṃ samatikkamma abhibhuyya tiṭṭhanti*) is: having passed over and having overcome the world properly, the *dharmas* stand; thus it is reckoned as supramundane. The state of superior and of passing over from the world of the supramundane *dharmas* are said by all the aforesaid manners.

⁴⁶ Those who have not done yet the penetration of the four noble truth means those who have not attained yet any path (*magga*).

⁴⁷ Three words are: released by the world (*lokā vippamutta*), released from the world (*lokato vippamutta*), and released from off the world (*lokamhā vippamutta*).

⁴⁸ They represent supramundane *dharmas*.

⁴⁹ Four words are wrong path (*apatha*), wrong course (*agati*), no place (*avisaya*) and uncommon (*asādhāraṇa*).

⁵⁰ The vomited world represents the renounced world.

The End of Explanation of the discourse of supramundane

Chapter IX: The Exposition of the Treatise of Power

(*Balakathāvaṇṇanā*)

44. Now, it is the explanation, not expounded before in the treatise of power preceded by a discourse⁵¹ which uttered as the supramundane treatise expounded (by the elder) after the discourse of supramundane. Therein, having shown the five powers from the beginning by means of this discourse, the elder who also wants to show the other powers apart from those (five strengths⁵²) has said the word such as “**moreover (there are) sixty eight powers**” (***api ca aṭṭhasaṭṭhi balāni***) etc. Because of those opposite *dhammas*, it is being unshakable, thus, all these *dhammas*⁵³ are also named as powers. In the words such as **shyness power (*hiribalaṃ*)** etc., living beings (who fulfil moral shy) are ashamed from the evil action by this (nature), thus it is reckoned as **shyness (*hirī*)**⁵⁴; this is the name of shame. Living beings (who fulfil moral dread) are afraid of (doing) from evil action by this (nature), thus it is reckoned as **conscience (*ottappa*)** this is the name of fright from the evil action. (The *dhamma*) originating inside is shyness; (the *dhamma*) originating outside is conscience. (The *dhamma*) predominant in oneself is shyness; (the *dhamma*) predominant in the world is conscience. (The *dhamma*) established in the nature of shame is shyness⁵⁵; (the *dhamma*) established in the nature of fear is conscience. (The *dhamma*) which has the characteristic of being humble is shyness; (the *dhamma*) which has the characteristic of seeing the fault by fearful fright is conscience. That shyness only does not shake by shamelessness; thus it is reckoned as **shyness power (*hiribalaṃ*)**. That conscience only does not shake by fearlessness; thus it is reckoned as **conscience power (*ottappabalaṃ*)**. By the bewilderment⁵⁶, it does not shake; thus it is reckoned as **consideration power (*paṭisaṅkhānabalaṃ*)**. (This is) the name of the investigating wisdom. The power arisen in those whom develop seven factors of enlightenment led by the effort is reckoned as **development power (*bhāvanābalaṃ*)**. (This is) the name of four aggregates⁵⁷ which occurs in that way⁵⁸. Morality etc., which is well purified are reckoned as **faultlessness power (*anavajjabalaṃ*)**⁵⁹. Four substances of support⁶⁰ are reckoned as **assistance**

⁵¹ That is *bala saṃyutta*.

⁵² Five powers are viz, faith, effort, mindfulness, concentration and wisdom.

⁵³ All powers signify sixty eight powers.

⁵⁴ In the words “*hiribalaṃ ādīsu pāpato hirīyanti etāyāti hirī*”, the explanatory word ‘*hiribala*’ is ‘*sandhilingapada saṃvaṇṇanā*’ because it explains that ‘*hiribala*’ is derived from the combination of ‘*hirī*’ and ‘*bala*’. Next, the explanatory word ‘*hirīyanti etāyāti*’ is ‘*paccattha saṃvaṇṇanā*’ because it explains that suffix of secondary noun ‘*kvi*’ in ‘*hirī*’ is in the sense of instrumental (*karaṇa*). And the explanatory word ‘*pāpato hirīyanti*’ is ‘*bhāvattha saṃvaṇṇanā*’ because it explains that “who are ashamed from the evil action” has the connotative meaning. Then the explanatory word ‘*hiribala*’ is ‘*samāsalingattha saṃvaṇṇanā*’ because it explains the meaning of a compound word that ‘*kammadaraṇa samāsa*’, ‘*hirī eva balaṃ hiribalaṃ*’ means ‘shame power’.

⁵⁵ The word ‘*lajjāsabhāvasaṅghitā hirī*’ meant ‘(The *dhamma*) established in the nature of shame is shyness’ is described in this commentary; but the word ‘*lajjāsabhāvasaṅghitā hirī*’ is said in the Ceylon version; for that word it should be translated as ‘(The *dhamma*) established in the nature of being feeling shame is shyness’.

⁵⁶ The bewilderment (*moha*) is the opposite of wisdom.

⁵⁷ These four aggregates are mental aggregates, namely, the aggregate of sensation, of perception, of mental formation and of consciousness. (Ps. A. N. II, p. 442)

⁵⁸ In that way refers to the way led by the effort.

⁵⁹ In the words “*parisuddhāni sīlādāni anavajjabalaṃ*”, the explanatory word ‘*anavajjabalaṃ*’ is ‘*abhidheyyattha saṃvaṇṇanā*’ because it explains that ‘morality etc., which is well purified’ are faultlessness power. In the words “*sammādiṭṭhiṃ sikkhatīti sekhabalanti*”, the explanatory word

power (*saṅgahabalaṃ*). There are some words also such as the power in assistance (*saṅgahebaḷaṃ*). Forbearance to the suffering⁶¹ is **forbearance power** (*khantibalaṃ*). Satisfying of others by the speech of *dhamma* is **designation power** (*paññattibalaṃ*). Attaining and reaching the meaning of that word (mentioned) above is **reflection power** (*nijjhattibalaṃ*)⁶². Being much in the merits is **supremacy power** (*issariyabalaṃ*). Setting up in the merits according to inclination is **determination power** (*adhiṭṭhānabalaṃ*). Having distinctively taken the suitable meaning only, the meaning of the power of shyness etc., are said by means of words in the table of contents (by the elder). **Tranquility power** (*samathabalaṃ*) (and) **insight power** (*vipassanābalaṃ*) are: there is only tranquillity (and) insight reached to the power.

In the analytic explanation of a table of contents, having said the original meaning of power thus: **the faith power does not shake by non-faith** (*assaddhiye na kampaṭṭi saddhābalaṃ*), (the elder) showed only that meaning having made distinction by other nine methods⁶³. In other words, that the *dhamma*⁶⁴ reaches the unshakable power; that *dhamma* supports the *conascence dhammas* (*sahajāta*); it puts an end the defilements which are the contrary *dhamma* of oneself; it cleanses the morality⁶⁵ and the (right) view which are the beginning of attainment (of the path); it establishes the consciousness in the sense object; by making it very bright, it purify the consciousness; by causing to reach mastery it obtains the distinct (consciousness); by causing to reach exceeding the mind from the distinctive mind, it does the attainment of the higher (path); by reaching the noble path in order, it does the penetration of the truths; it establishes in the cessation of suffering (i.e. Nibbāna) by reaching the fruition. That is why, nine meanings of power are shown distinctively. In four (powers) such as effort power (*vīriyabala*) etc., (it should be taken) in the same way.

‘*sekhābalanti*’ is ‘*abhidhānattha saṃvaṇṇanā*’ because it explains the definition of the word ‘*sammādiṭṭhiṃ sikkhati*’ which means ‘he trains in right view’. And, the explanatory word ‘*sekhābalaṃ*’ is ‘*samāsaliṅgattha saṃvaṇṇanā*’ because it explains the meaning of a compound word that is ‘*chaṭṭhī tappūrisa samāsa*’, ‘*sekhassa balanti sekhābalaṃ*’. Next, the explanatory word ‘*sammādiṭṭhiṃ sikkhati*’ is ‘*bhāvattha saṃvaṇṇanā*’ because it explains that ‘he trains in right view’ has the connotative meaning.

⁶⁰ Four substances of support are charity (*dāna*), kindly speech (*peyyavajja*), beneficial conduct (*atthacariyā*) and impartiality (*samānattatā*).

⁶¹ Forbearance to the suffering such as heat, cool etc. (Ps. A. N. II, p. 442)

⁶² Here the words ‘*adhitassa atthassa adhigamāpanaṃ nijjhattibalaṃ*’ rendered as ‘attaining and reaching the meaning of that word (mentioned) above is reflection power’, the word ‘*adhitassa*’ is described in this commentary, however, in the version of the Ceylon, the word ‘*kathitassa*’ is described instead of ‘*adhitassa*’.

⁶³ Other nine methods are: the faith power in the sense of stiffening conascent *dhammas*, the faith power in the sense of terminating defilements, the faith power in the sense of purifying the beginning of penetration, the faith power in the sense of steadying of cognizance, the faith power in the sense of cleansing of cognizance, the faith power in the sense of arrival at distinction, the faith power in the sense of penetration higher, the faith power in the sense of convergence upon truth, the faith power in the sense of establishing in cessation. (Bhikkhu Ñāṇamoli, *The path of discrimination*, p. 349)

⁶⁴ The certain *dhamma* refers to the *saddhā cetasika*.

⁶⁵ Herein the morality represents the fourfold over all purity.

(He) is ashamed of the sense desire (kāmacchandaṃ hirīyati) is: the meditator who is connected with renunciation⁶⁶ (i.e the first *jhāna*) is ashamed of the sensual desire by mental absorption. And conscience also, it is taken in the same way only. Shyness (and) conscience from all demerits are said only by these words⁶⁷. It should be understood the meaning of words such as ill-will etc., by these nine ways only. **(He) considers (paṭisaṅkhātī)** is: he investigates by means of non-delusion (and) danger. **(He) develops (bhāveti)** is: he increases. **The fault (vajjaṃ)** is: (there is no) fault such as lust etc. **(He) takes up (saṅgaṇhātī)** is: it binds. **(He) is pleased (khamati)** is: the meditator (endowed with) that (mental absorption) is pleased. **(He) knows (paññāpeti)** is: he satisfies. **(He) thinks upon (nījjhāpeti)** is: he thinks. **(He) arises the mastery (vasaṃ vatteti)** is: having studied in the mind⁶⁸ (and) having caused the mastery in oneself, it causes to arise the mind. **(He) resolves (adhiṭṭhātī)** is: (he) determines. All (powers) such as the power of development etc., are renunciation and so forth. In the explanation of the table of contents, it is said in a different way⁶⁹; in other words, that as the meaning (already said) is manifest in the table of contents, it is not said in this analytic explanation, by means of the words as opposed to the sense⁷⁰ only. Having explained in detail the power of tranquillity and the power of insight, the words such as: *they*⁷¹ *do not shake by the defilements connected with restlessness and the aggregates etc.*,⁷² and *they do not shake in the defilements connected with ignorance and the aggregates etc.*,⁷³ are said in order to show the characteristic of the power of tranquillity and insight.

In the power of a learner and an arahant, **he trains in right view thus it is a power of the learner (sammādiṭṭhiṃ sikkhatīti sekhabalaṃ)** means a learner practises the right view thus it is (reckoned as) a learner (*sekho*); that right view is the power of the learner thus (it is reckoned) as the power of a learner. The words **because he is trained therein it is a power of the arahant (tadtha sikkhitattā asekkhabalaṃ)** is: an arahant does not practise because (he) already practised that right view in the arahatship, thus it is reckoned as an arahant (*asekkho*); only the right view (associated with) that (fruition of arahant) is the power of that arahant, thus it is (reckoned as) the power of an arahant. In **right understanding (sammāsaṅkappa)** etc., (it should be understood) only in that way. **Right wisdom (sammāñāṇaṃ)** is: the reviewing wisdom⁷⁴. Indeed, since the reviewing wisdom and the mundane wisdom being in a learner, they also arise in an arahant, thus

⁶⁶ Herein the renunciation (*nekkhamma*) denotes the first *rūpāvacara jhāna* in which hindrances such as sense desire are released in accordance with the words ‘*nekkhemanti paṭhamajhānaṃ*.’ (Iti. A, p. 209)

⁶⁷ These words are shyness and conscience.

⁶⁸ The word ‘*Vasaṃ vatteti citte pahu hutvā ...*’ is rendered as ‘To cause to arise the mastery is: having studied in the mind ...’ is explained in this commentary, but the word ‘*bahu*’ is described instead of ‘*pahu*’ in the ancient Myanmar version.

⁶⁹ A different way denotes the way is apart from the state in the analytic explanation.

⁷⁰ The word as opposed to the sense are shyness, conscience etc.

⁷¹ ‘They’ refer to the power of tranquillity and of insight.

⁷² *uddheccasahagatakilese ca khandhe ca na kampati*

⁷³ *avijjāsahagata kilese ca khandhe ca na kampati*

⁷⁴ Reviewing wisdom (*paccavekkhaṇa ñāṇa*) are of nineteen kinds as followings: for a stream winner, the wisdom of reviewing the path, of reviewing the fruition, of reviewing the dispelled defilements, of reviewing the remaining defilements, of reviewing the Nibbāna; for a once-returner and a non-returner, there are five reviewing wisdom in each in the same way mentioned above; for an arahant, there are four reviewing wisdom exception of the wisdom of reviewing the remaining defilements. (*Tipitaka Pāli-Myanmar Abhidhāna*, Vol. XIII, p. 266)

it is said as the power of the learner; in whom the (reviewing) wisdom existed, thus it is said as the power of the arahant. **Right emancipation (sammāvimutti)** is: the remaining *dhammas* associated with the fruition, having set aside eight constituents of the path. However, some teachers say thus: “having set aside the emancipation of supramundane⁷⁵, the remaining emancipation⁷⁶ are (reckoned as) the right emancipation”⁷⁷. The state of being the power of a learner and an arahant of that (right emancipation) is to be known the way already said.

In the power of the freedom from cankers, all (powers) are also the powers of wisdom⁷⁸. The word, **a bhikkhu whose cankers are exhausted (khīṇāsavassa bhikkhuno)** is: the word is the genitive case (but) in the sense of instrumental case; it means that by the monk whose cankers are exhausted. **As impermanence (aniccato)** is: having become impermanence in the sense of non-becoming. **Conformity with the truth (yathābhūtaṃ)** is: in conformity to the (true) nature. **By the wisdom (paññāya)** is: by the path wisdom together with the insight meditation. These are seeing well as impermanence, seeing well as suffering (and) seeing well as non-self for (the state) of those⁷⁹ because such seeings are the origin. The word **yam** is: the word of the neuter gender, on the other hand it means that it is in this instrumental case. **Owing to (āgammā)** is: on account of. **Acknowledges (paṭijānāti)** is: it accepts (and) makes acknowledged⁸⁰. **The example of a pit of hot charcoals (aṅḡarakāsūpamā)** is: it is compared with a charcoal pit the in sense of being extremely hot. **Sensual pleasure (kāma)** is: the sensual pleasure in substances⁸¹ and the sensual pleasure in defilements⁸².

Inclining to the seclusion (vivekaninnaṃ) is: by means of the attainment of fruition, it has inclined to the seclusion from the substratum of existence reckoned as the *Nibbāna*. Indeed, there are three kinds of seclusion namely: the bodily seclusion, the mental seclusion and the seclusion from the substratum of existence. The bodily seclusion arises in those who are fond of the absorption and who has the secluded body⁸³. The mental seclusion arises (in those who)

⁷⁵ Three kinds of emancipation of supramundane are the path (*samuccheda vimutti*), the fruition (*paṭipassaddhi vimutti*), and *Nibbāna* (*nissaraṇa vimutti*). (Mahā. B. T, p. 9)

⁷⁶ The remaining emancipation are emancipation from the defilements temporary (*tadaṅga vimutti*) and the mental absorption (*vikkhambhana vimutti*). (Ibid)

⁷⁷ “*ṭhapetvā lokuttaravimuttiṃ avasesā vimuttiyo sammāvimutti*”

⁷⁸ That wisdom is associated with insight meditation. (Ps. A. N. II, p. 445) In the words “*khīṇāsavassa bhikkhunoti karaṇatthe sāmivacanaṃ*”, the explanatory word ‘*sāmivacanaṃ*’ is ‘*kāraḷaṅgapada saṃvaṇṇanā*’ because it explains that the case-ending of the word ‘*khīṇāsavassa*’ is in the sense of instrumental case and not genitive case. Next, the explanatory word ‘*bhikkhuno*’ is ‘*vibhatyattha saṃvaṇṇanā*’ because it explains that the case-ending ‘o’ in ‘*bhikkhuno*’ is in the sense of instrumental case.

⁷⁹ Those signify the contemplation with impermanence, suffering and non-self.

⁸⁰ In the words “*paṭijānāti sampaṭicchati paṭiññaṃ karoti*”, the explanatory word ‘*paṭiññaṃ karoti*’ is ‘*uppasagga liṅgattha saṃvaṇṇanā*’ because it explains that the prefix ‘*paṭi*’ is in the sense of acknowledgement. Then the explanatory word ‘*paṭijānāti*’ is ‘*dhātuvattha saṃvaṇṇanā*’ because it explains the meaning of the root of a verb that in the word ‘*paṭiññaṃ*’. The root ‘*ñā*’ with prefix ‘*paṭi*’ and suffix ‘*nā*’ is in the sense of acknowledgement.

⁸¹ The sensual pleasure in substances (*vatthu kāma*) represents five types of sensual pleasure (*kāma guṇa*), namely: form, sound, odour, taste, touching and thinking.

⁸² The sensual pleasure in defilements (*kilesā kāma*) represents greed or craving (*taṇhā*) wishing for the sensual pleasure.

⁸³ The secluded body is that he is detachment from friends etc.

practised for the higher mind⁸⁴. The seclusion from the substratum of existence arises in the persons who have the seclusion from the defilements (and) who reached to the divestment of all conditional things (i.e *Nibbāna*); on the other hand, it inclines to the escape through seclusion reckoned as the *Nibbāna*. Indeed, there are five kinds of seclusion namely: seclusion by repression, seclusion by the opposite, seclusion by destruction, seclusion by tranquillization and seclusion by escape⁸⁵. **Inclining to the seclusion (*vivekaninnaṃ*)** is: it⁸⁶ inclines to the seclusion⁸⁷ (from the substratum of existence). **Leading to the seclusion (*vivekappaṇaṃ*)** is: it leads to the seclusion. **Bending to the seclusion (*vivekappaḥhāraṃ*)** is: it is (just like) the load on the head of the seclusion. (Next) two words are also the synonyms of the former (word) only. **It takes its stand in seclusion (*vivekaṭṭhaṃ*)** is: the defilements are avoided or being distant from the defilements. **It delights in renunciation (*nekkhammābhiraṭaṃ*)** is: it is delighted in the *Nibbāna* or it is delighted in becoming a monk. **Being deprived of (*byantībhūtaṃ*)** is: it is deprived of one portion also; it is not clinging, released (and) separated. **In every respect (*sabbaso*)** is: it is in every way. **With dhammas conducive to cankers (*āsavaṭṭhāniyehi dhammehi*)** is: it means that by means of association, from defilements *dhammas* which are being the cause of the cankers. And also, **being deprived of (*byantībhūtaṃ*)** is: it means that it is deprived of the desire, (that is) free from the desire. Where from? **With dhammas conducive to cankers in every respect (*sabbaso āsavaṭṭhāniyehi dhammehi*)** is: it means free from all *dhammas* of three realms⁸⁸. Here, by the ten powers of those whose mind is free from cankers (i.e arahants), the mundane and supramundane path of an arahant are expounded. “All conditioned phenomena are impermanent”⁸⁹, (the power of conditioned phenomena) is the power of full understanding of the suffering; “sensual pleasure is compared with the charcoal pit”⁹⁰, (the power of sensual pleasure) is the power of abandoning the cause of suffering; “it is the mind inclining to the seclusion”⁹¹, (the power) is the power of realizing of the cessation (of suffering); “in four foundations of mindfulness”⁹² etc., seven kinds of power are the power of development of the path; (the elders) said so also. Ten kinds of the power of psychic power will be clear in the discourse of the psychic power.

In the analytic explanation of the power of the Perfect One, **the powers of the Perfect One (*tathāgatabalāni*)** is: only the power of the Buddha which is dissociated with others⁹³. In other words, just like the coming of the power of the former Buddhas due to the attainment of the accumulation of merit; so also the coming of the power should be known in this way. Therein,

⁸⁴ The higher mind is the concentration of meditative absorption (*appanā samādhi*).

⁸⁵ In pāḷi, these five kinds of seclusion are, namely: *vikkhambhana viveka*, *samuccheda viveka*, *tadaṅga viveka*, *paṭipassaddhi viveka*, *nissaraṇa viveka*.

⁸⁶ Herein, it refers to the mind free from cankers.

⁸⁷ This seclusion represents the seclusion from the substratum of existence.

⁸⁸ Three realms are the realm of sensual pleasure, the realm of materiality and the realm of immateriality.

⁸⁹ “*aniccato sabbe saṅkhārā*”

⁹⁰ “*āṅgarakāsūpamā kāmā*”. Sensual pleasure is compared with the charcoal pit, because either living beings or non-living beings cannot be occupied always by oneself and if they are reached to others’ hands or they perish, one will feel great sorrow for them. (Pācīt. B. T, p. 41)

⁹¹ “*vivekaninnaṃ cittaṃ hoti*”

⁹² Seven *dhammas* are foundation of mindfulness, right exertion, faculty, power, factor of enlightenment and factor of the noble path.

⁹³ Others denote the Silent Buddha, chief disciples etc,

two kinds of power of the Buddha are the bodily power and the wisdom power. In these (two), the bodily power should be understood in accordance with the elephant species. Indeed, these words are said in the ancient thus –

“These are ten (types of elephant namely:) Kālāvaka, gaṅgeyya, paṇḍara; tamba, piṅgala; gandha, maṅgala, hema; uposatha, chaddanta.”⁹⁴

These ten are the elephant species. Therein **elephant species (kālāvakaṃ)** is: it should be known the original elephant species. They have the bodily power of ten men; that bodily power is (equivalent to) the power of one elephant (named) *kālāvaka*. They have the power of these ten *kālāvaka*; that power is (equivalent to) the power of one (elephant named) *gaṅgeyya*. They have the power of these ten *gaṅgeyya*, that (power) is (equivalent to) (the power of) one (elephant named) *paṇḍara*. They have the power of these ten *paṇḍara*, that (power) is (equivalent to the power of) one (elephant named) *tamba*. They have the power of these ten *tamba*, that (power) is (equivalent to the power of) one (elephant named) *piṅgala*. They have the power of these ten *piṅgala*, that (power is equivalent to the power of) one (elephant named) *gandha*. They have the power of these ten *gandha*, that (power is equivalent to the power of) one (elephant named) *maṅgala*. They have the power of these ten *maṅgala*, that (power is equivalent to the power of) one (elephant named) *hema*. They have the power of these ten *hema*, that (power is equivalent to the power of) one (elephant named) *uposatha*. They have the power of these ten *uposatha*, that (power is equivalent to the power of) one (elephant named) *chaddaṃ*. They have the power of these ten *chaddaṃ*, that (power is equivalent to the power of) one Buddha. This power of the Buddha only is said as *nārāyanasaṅghātabalaṃ*⁹⁵. Then this power of the Buddha is (equivalent to) the power of one thousand crore of the elephants (is calculated) by the number of original elephants; (when calculated) by the number of men, it is the power of ten thousand men. **The bodily power (kāyabalaṃ)** of the Buddha is said before.

Next, the power of wisdom coming first in this (*paṭisambhidāmagga pāṭi*) only (and) in other *pāṭi* texts are the power of ten wisdom. Coming the power of ten wisdom in the *majjhimanikāya*⁹⁶ are four kinds of self-confidence wisdom⁹⁷, the untrembling wisdom in eight kinds of assembly, the wisdom discerning in four ways of being born⁹⁸ (and) the wisdom

⁹⁴ “Kālāvakaṇca gaṅgeyyaṇi, paṇḍaraṇi tambapiṅgalaṇi.

gandhamāṅgalaheṃmaṇca, uposathachaddanti me dasā” (Abhi. A. II, p. 380; M. A. I, p. 331; S. A. II, p. 41)

⁹⁵ The word ‘nārāyanasaṅghātabalaṃ’ is described in this commentary, but the word ‘nārāyanasaṅkhātabalaṃ’ is showed in the *Paṭisambhidāmagga Gaṇṭhipada* as well as in the *Abhidhamma Aṭṭhakathā*. (Abhi. A. II, p. 397)

⁹⁶ M. I, p. 72

⁹⁷ Four kinds of self-confidence wisdom (*cattavesārajjā ñāṇa*) are knowing the *dhamma* causing the obstacle in jhāna, path, fruition and Nibbāna, knowing the *dhamma* leading to the salvation, acknowledging that he attained the self-enlightenment, and claiming that he is free from the cankers. (Aṭṭha. B. T, p. 20)

⁹⁸ The wisdom discerning in four ways of being born (*cattuyoni paricchedaka ñāṇa*) is knowing in four ways of being born such as oviparous being (*aṇḍaja*), viviparous being (*jalābuja*), moisture sprung being (*saṃsedaja*) and spontaneous being (*opapātika*). (Samo. B. T, p. 102)

discerning the five destinies⁹⁹; coming in the *saṃyuttanikāya*¹⁰⁰, (they) are described as seventy three kinds of wisdom, seventy seven kinds of wisdom, thus there are other kinds of wisdom such as many thousands wisdom only. These wisdom are named as **the wisdom power** (**ñāṇabalaṃ**). Herein (i.e. *Paṭisaṃbhidāmagga Pāḷi*) also, the wisdom power only is meant. Indeed the wisdom is said as the power in the sense of being unshakable and support.

The cause as cause (**ṭhānañca ṭhānato**) is: the cause as the cause. In other words, in that reason, fruition arises and stands for the state of being dependent on that condition, thus it is said as reason. The Blessed One knows clearly that such and such *dhammas* (which are the causes) are the causes (as well as) the supports for the arising of such and such *dhammas* (which are the fruition); that (supported) cause is the cause. The Blessed One knows clearly that such and such *dhammas* (which are the cause) are not the cause (as well as) not the supports for the arising such and such *dhammas* (which are the fruition); that (unsupported) cause is not the cause. The Buddha who knows vividly knows clearly that ‘the cause’ as ‘the cause’, as well as ‘not the cause’ as ‘not the cause’. **In whatever** (**yampi**) is: in that wisdom. **Idampi** is: it means the wisdom of (knowing) the cause and not the cause; it is named as the power of the Buddha. In this way, the exegesis should be understood also in the remaining words.

The place of the leader (**āsabhaṃ ṭhānaṃ**) is: it is the excellent (*dhamma*)¹⁰¹; the former Buddhas are (reckoned as) the leaders; it means that the place of those (former Buddhas). And also a chief bull of a hundred cows is (reckoned as) a leading bull (*usabha*); a chief bull of a thousand cows is a leader of chief bull (*vasabha*); a chief bull of a thousand cattle-fold is a leading bull; the excellent bull in all cows, enduring all risks, white, pleasing, capable of carrying the heavy load, unshocking bull for the sound of a hundred thunderbolt is a chief leading bull (*nisabha*); that (bull) is meant as a leader in here. Indeed this word (i.e. *nisabha*) is figurative word of that word (i.e. *usabha*). This is the quality of a leading bull, thus it is (reckoned as) **a leader** (**āsabha**). **The place** (**ṭhānaṃ**) is: it is standing place¹⁰², having pressed down¹⁰³ the earth by four feet. To illustrate, this (omniscience) is liked a leading bull. In other words, just as the leader reckoned as the leading bull stands as the unshakable standing, having been endowed with the power of a leading bull (and) pressed down the earth by four feet; likewise, the Buddha also stands as the unshakable standing¹⁰⁴; having been endowed with the power of the Buddha, having pressed down the earth which is liked eight kinds of assembly with feet which is liked four kinds

⁹⁹ The wisdom discerning the five destinies (*pañcagati paricchedaka ñāṇa*) is knowing the five destinies such as hell (*niraya*), animal world (*tiracchāna*), hungry ghost world (*peta*), human world (*manussa*), celestial world (*deva*). (*Tipitaka Pāli-Myanmar Abhidhāna*. Vol. VI, p. 649)

¹⁰⁰ S. I, p. 59

¹⁰¹ The excellent *dhamma* represents the omniscience.

¹⁰² The words, ‘*catūhi pādehi pathaviṃ uppīletvā avatṭhānaṃ*’, the word ‘*avatṭhānaṃ*’ meaning ‘the standing place’ is described in this commentary, but the word ‘*acalaṭṭhānaṃ*’ meaning ‘unshakable standing place’ is placed in the Ceylon version and some commentaries (M. Ap. II, p. 26; Abhi-A. II, p. 368)

¹⁰³ In the words, ‘...*acalaṭṭhānena tiṭṭhati*’ rendered as ‘...stands as the unshakable standing’, the word ‘*acalaṭṭhānena*’ is showed in this commentary, yet the word ‘*acalaṭṭhāne*’ is said in the ancient Myanmar version.

¹⁰⁴ In the words, ‘...*acalaṭṭhānena tiṭṭhati*’ rendered as ‘...stands as the unshakable standing’, the word ‘*acalaṭṭhānena*’ is showed in this commentary, yet the word ‘*acalaṭṭhāne*’ is said in the ancient Myanmar version.

of self-confidence wisdom; (having been) unshakable by someone who is an opponent (or) an enemy in the world including the deva world; thus, the Buddha who stands also **acknowledges** (*paṭijānāti*), approaches and does not give up that reason reckoned as a leader; and put on oneself. On account of this, it is said as “acknowledges the reason of a leader”¹⁰⁵.

In the assemblies (parisāsū) is: in the eight assemblies by means of the nobles (*khattiya*), the Brahmins (*brāhmaṇa*), the householders (*gahapati*), wanderers (*samaṇa*), the gods of *Catumahārājika* celestial world, the gods of *Tāvatiṃsā* celestial world, the *māras*, and the *brahmās*. **Roars the lion’s roar (sīhanādaṃ nadati)** is: (the Buddha) roars the excellent sound (and) the sound without fear or the sound like the roar of a lion. This meaning should be explained by *sīhanāda sutta*¹⁰⁶. In other words, just like the king is said as a lion for the reason of endurance and killing¹⁰⁷, similarly the Buddha is said as the lion for endurance in the *dharmas* in the world¹⁰⁸ and in killing other’s disputation¹⁰⁹. In this way, the roar of the Buddha already said is (reckoned as) the roar of the lion (*sīhanāda*). In that phrase, just like the lion who is endowed with the power of the lion, confidence in all things (and) being without horripilation roars the roar of the lion, similarly the Buddha denotes as the lion also who is endowed with the strength of the Buddha, confidence (in front of) the eight assemblies (and) being without horripilation roars the roar of the lion that is endowed with the manifold pleasantness of preaching such as “*iti rūpaṃ*” etc.,¹¹⁰ in the way (expounded in *saṃyuttanikāya*¹¹¹). On account of it, “(the Buddha) roars the roar of the lion in the assemblies”¹¹² is said.

In the word, **the noble (dhamma) wheel sets going (brahmacakkaṃ pavatteti)**, (the word) **noble (brahmaṇ)** is: excellent, noble (and) pure. In contraction, this word ‘the wheel’ (*cakka*) –

appears clear in (the sense of) prosperity, characteristic, constituents of a carriage, postures, charity, jewel, wheel of *dhamma* and wheel.¹¹³ In here, it should be understood in the sense (of *dharmacakka*). That (wheel) is unfolded in two ways. In other words, in the words “monks, the wheels are these four; for the deities and men endowed with these (four kinds of wheel)”¹¹⁴ etc., this word (i.e. *cakka*) appears in (the

¹⁰⁵ “*āsabhaṃ thānaṃ paṭijānāti*”

¹⁰⁶ M. I, p. 97; D. I, p. 153

¹⁰⁷ Here killing (*hanana*) means killing the wrong view and defilements by the capability of the Buddha.

¹⁰⁸ There are eight kinds of *dharmas* in the world (*loka dhamma*) namely; gain (*lābha*), non-gain (*alābha*), fame (*yasa*), ill repute (*ayasa*), blame (*nindā*), praise (*pasamsā*), happiness (*sukha*) and misery (*dukkha*). Of them, *lābha*, *yasa*, *pasamsā* and *sukha* are enjoyment (*assāda*), and *alābha*, *ayasa*, *nindā* and *dukkha* are dangers (*ādīnava*). Only the noble person can endure those eight kinds of *dhamma* in the world.

¹⁰⁹ Others’s disputation denotes the wrong view is held by the wrong viewer (*titthi*).

¹¹⁰ S. II, p. 30

¹¹¹ *Khandhavagga Saṃyutta, Khajjana Vagga, Saṃyuttanikāya*

¹¹² “*parisāsu sīhanādaṃ nadati*”

¹¹³ The different senses of wheel are an iron wheel, a missile weapon and a circle of thunderbolt.

¹¹⁴ Prosperity are of four as followings: living in a suitable place (*paṭirūpadesavāsa*), reliance on the righteous person (*sappurissūpanissaya*), keeping aspiration rightly by oneself (*attasammāpaṇīdhi*), having merit done in the previous existence (*pubbekatapuññatā*). (A. IV, p. 31)

sense) of prosperity. (In the words) “the characteristic marks are appeared below the sole of the foot”¹¹⁵, (it appears) in (the sense of) characteristic here. (In the words) “The wheel just (follows) the footsteps of (the cow) carrying (the load)”¹¹⁶, (it appears) in (the sense of) the constituent of the carriage here. (In the words) “(the posture which has) four wheels (as well as) nine doors”¹¹⁷, (it appears) in (the sense of) the posture here. (In the phrase), “the ruler of *Kosala*¹¹⁸, enjoys with giving; do not negligence (in giving); cause to happen the wheel”¹¹⁹, (it appears) in (the sense of) charity. (In the words), “the jewel wheel in the divine became appeared”¹²⁰, (it appears) in (the sense of) the jewel wheel. (In the words,) “the (*dhamma*) wheel to be set going by me”¹²¹, (it appears) in (the sense of) the wheel of *dhamma*. (In the words,) “the (iron) wheel spins at the head of a man killed (by the evil) desire”¹²², (it appears) in (the sense of) an iron wheel. (In the words,) “if it (is striking so) by the wheel in limitation of a razor”¹²³, (it appears) in (the sense of) a missile weapon. (In the words) “falling of a thunderbolt”¹²⁴, (it appears) in (the sense of) the circle of thunderbolt. Accordingly, that word (i.e. *cakka*), here, should be known (in the sense of) the wheel of *dhamma*.

¹¹⁵ One hundred and eight characteristic marks are on the sole of the Buddha. They are: the large spear (*satti*), the royal mansion (*sirīvaccha*), the wax flower (*nandiyāvaṭṭa*), the three regular line across the neck (*sovattika*), the ornament head band (*vaṭṭasaka*), the table laid (*vantamānaka*), the royal cot (*bhaddapīṭṭha*), the javelin (*aṅkusa*), the multi-tiered roof (*pasāda*), the archway (*toraṇa*), the white parasol (*setacchatta*), the royal scimitar (*khagga*), the palmyra fan (*tālava*), the fan made of peacocks feathers (*mayūrahatta*), the whisk made of the tail of the antelope (*vālavijāṇī*), the frontlet (*uṇhisa*), the ruby (*maṇi*), the alms bowl (*patta*), the garland of jasmynes (*sumanadāma*), the blue lotus (*nīluppala*), the red lotus (*rattuppala*), the laered lotus (*setuppala*), the water lotus (*punḍarika*), the pot full of water (*punṇaghaṭa*), the cup full of water (*punṇapāṭi*), the ocean (*sumudda*), the mountain of the universe (*cakkavālapabbata*), the Himalayan mountain (*himavantapabbata*), the Meru mountain (*sinerupabbata*), the sun (*sūriyamaṇḍala*), the moon (*candamaṇḍala*), the planets (*nakkhattāni*), the south island (*jambūdīpa*), the east island (*pubbavideha*), the north island (*uttarakuru*), the west island (*aparaghoyāna*), the two thousand lesser island (*dviparittadīpasahassa*), the universal monarch (*sakkavatti*), the white conch shield (*saṅkha*), the pair of golden fish (*macchayugaḷa*), the wheel (*cakkāvudha*), the seven rivers (*sattamahāṅgā*), the seven mountain ranges (*sattakūlapavvatā*), the seven great lakes (*sattamahāsarā*), the garuda king (*supaṇṇarājā*), the crocodile king (*samsumāra*), streamers (*dhajapaṭakā*), the golden palanquin (*ratanāpāṭaṅkī*), Mount Kesala (*kesalāpabbata*), the lion king (*sīharājā*), the tiger king (*byaggharājā*), the noble steed born among clouds (*balāhakaassarājā*), the noble white elephant (*uposathavāraṇarājā*), the dragon king (*vāsukānāgarājā*), the golden hamsa king (*samsarājā*), the noble bull (*usabharājā*), the Eravana sakkas celestial elephant (*erāvaṇahattirājā*), the golden lewathan (*suvāṇṇamakāra*), the royal barge with the four door ways (*catumukhasuvāṇṇanāvā*), the cow and her calf (*savacchakādhena*), the kinnara mythical male bird (*kipuriso*), the kinary mythical female bird (*kinārī*), the karawaik bird (*karavīko*), the peacock king (*mayūrarājā*), the crane king (*koṇicarājā*), the ruddy goose king (*cakkavākarājā*), the pheasant partridge king (*jīvaṇcīkarājā*), the six deva realms (*chakāmāvacaradevalokā*), the sixteen Brahma realms (*soḷasabrahmalokā*) (D. II, p. 35)

¹¹⁶ “*cakkaṃva vahato padaṃ*” (Sn, p. 1)

¹¹⁷ There are of four postures viz: standing, walking, sitting and lying. (S. I, p. 29)

¹¹⁸ Kosala is a name of the country which was prominent at the time of the Buddha.

¹¹⁹ “*dadaṃ bhuñja mā ca pamādo, cakkam vattaya kosalādhipā*” (Therī, p. 173)

¹²⁰ The divine jewel wheel is belonging to the universal monarch. (D. II, p. 243)

¹²¹ Sn, p. 562

¹²² “*icchāhatassa posassa, cakkam bhamati matthake*” (Therī, pp. 24,132)

¹²³ “*khurapariyantena cepi cakkenā*” (D. I, p. 166)

¹²⁴ “*asanivicakka*” (D. III, p. 61; S. I, p. 162)

In addition, that wheel of *dhamma* has twofold – the penetration wisdom and the preaching wisdom of *dhamma*. Therein, the (path wisdom) bringing the noble fruition of one developed the wisdom is **the penetration wisdom** (*paṭivedhañña*); the wisdom bringing the noble fruition of the disciples developed the compassion is **the preaching wisdom of dhamma** (*desanāñña*). In those two, the penetration wisdom is the being born wisdom (and) the arisen wisdom; in this way, there is twofold. Indeed that (penetration wisdom) is said to be the being born (wisdom) from renunciation so far that the path of arahatship; it is said to be the arisen (wisdom) at a wink of time of fruition. Or it is said to be the being born (wisdom) from dwelling in the Tusita deva world so far that (accomplishing) the path of arahatship at the foot of Bodhi tree; it is said to be the arisen (wisdom) at a wink time of fruition. Or it is said to be the being born (wisdom) from the time of Dīpaṅkara Buddha endowed with ten kinds of powers so far that (accomplishing) the path of arahatship; it is said to be the arisen (wisdom) at a wink time of fruition. The preaching wisdom of *dhamma* also is the being born wisdom (and) the arisen wisdom, in this way, there is twofold. In other words, it is said to be the being born (wisdom) so far that (accomplishing) the path of arahatship of the elder monk who is named *Koḍaṇṇa*; it is said to be the arisen (wisdom) at a wink time of fruition. In those two, the penetration wisdom is supramundane; the preaching wisdom of *dhamma* is mundane. Next, these both are not also shared with other¹²⁵ (and) these are the wisdom belonging to one's own breast. Thus “(He) sets going the noble wheel”¹²⁶ is said.

Undertaking of deed (*kammasamādānāṇaṃ*) is: only the deeds of merit and demerit which are undertaken and done is said to be undertaking of deed; or only the volitional action¹²⁷ is (undertaking of deed). **By the cause (and) reason** (*ghāṇaso hetuso*) is: just by the cause¹²⁸ (and) the reason¹²⁹. In these two, destiny¹³⁰ (*gati*), substratum of rebirth¹³¹ (*upadhi*), time (*kāla*) (and) exertion¹³² (*payoga*) are the cause¹³³ of consequence. This is the reason to the deed.

¹²⁵ These both wisdoms are unique to the Buddha and not associated with other noble persons.

¹²⁶ “*brhmacakkaṃ pavatteti*”

¹²⁷ Volitional action occurs in either meritorious deed or demeritorious deed.

¹²⁸ Herein the cause (*paccaya*) should be referred to the reproductive kamma (*janaka kamma*). (Ps. A. N, p. 452)

¹²⁹ The reason (*hetu*) should be referred to the supportive kamma (*upatthambaka kamma*). (Ibid)

¹³⁰ There are five kinds of destiny, namely: the destiny of hell, the destiny of animal, the destiny of hungry ghost, the destiny of human being and the destiny of gods. So long as running in the cycle of rebirths, living beings have to reach these five kinds of destiny for their merit and demerit.

¹³¹ *Upadhi*, the substratum of rebirth, are of four kinds namely: sensual pleasure in defilements (*kāmapadhi*) which is the substratum of happiness, five aggregates (*khandhupadhi*) which is the substratum of suffering such as birth, ageing etc, defilements (*kilesupadhi*) which is the substratum of woeful states, merit and demerit (*abhisāṅkhārupadhi*) which are the substratum of existences. (M. III, p. 288) (Myanmar version) Herein, upaddhi signifies as khandhupadhi, because these four – destiny, personality or five aggregates, time and exertion are described as prosperous (*sampatti*).

¹³² There are two kinds of exertion (*payoga*), namely: bodily exertion and verbal exertion.

¹³³ These four conditions are the cause of consequence or the supportive kamma of consequence.

Going to everywhere (sabbatthagāminiṃ) is: causing to go to all destinies and causing not to go to all destinies¹³⁴. **Way (paṭipadaṃ)** is: the path. **(He) knows clearly in truth (yathābhūtaṃ pajānāti)** is: a lot of human beings, if they may kill only one living being, the volition of this one will cause him to go to the hell; his volition will cause him to go to the animal realm; in this way, he knows the nature by non-contradiction of the practices reckoned as the volition of merit and demerit on one living being only.

Various elements (anekadhātuṃ) is: (he knows) many elements¹³⁵, by the elements such as the eye element etc.¹³⁶, or the element of sensual pleasure (*kāma dhātu*) etc. **Different elements (nānādhātuṃ)** is: (he knows) many kinds of elements for the various characteristic of those elements only. **The world (lokaṃ)** is: the world such as (five) aggregates¹³⁷, bases¹³⁸ (and) elements¹³⁹. **He knows clearly (i.e. penetrates) in truth (yathābhūtaṃ pajānāti)** is: (he) penetrates the nature of those elements as non-contradiction.

Various intentions (nānādhimuttikataṃ) is: the state of various intentions such as inferior, superior etc.

Of one living beings (parasattānaṃ) is: of the superior living beings. **Of another living beings (parapuggalānaṃ)** is: of the inferior living beings other than those (superior living beings). Or the Blessed One said this twofold word which has only one sense¹⁴⁰ in two ways in order to be accessible to instruction. Herein (i.e. *paṭisambhidāmagga pāṭi*) also, the Buddha said only in the way already said. **Knowing of others' faculties (indriyaparopariyattiṃ)** means growing of the faculties such as faith etc.¹⁴¹, (or) diminishing (of the faculties of others); increasing and decreasing (of the faculties of others).

Of jhāna, emancipation, concentration and attainment (jhānavimokkhasamādhisamāpattinaṃ) is: of four mental absorptions (i.e. *Jhāna*) such as first *jhāna* etc.¹⁴²; of eight kinds of emancipation¹⁴³ such as “having matters (inward of him), (he) sees

¹³⁴ Causing not to go to all destinies is the attainment of the Nibbāna.

¹³⁵ It is reckoned as element (*dhātu*) because of bringing one's own nature (*sabhāva*). (San. B. T, p. 592)

¹³⁶ There are eighteen elements: eye element, ear element, nose element, tongue element, body element, mind element, form element, odour element, smell element, taste element, touching element, knowing element, eye consciousness element, ear consciousness element, nose consciousness element, tongue consciousness element, body consciousness element, mind consciousness element.

¹³⁷ Five aggregates are – form, sensation, perception, consciousness and mental formation.

¹³⁸ Twelve bases consisted of five aggregates are namely: eye, ear, nose, tongue, body, mind, form, odour, smell, taste, touching and knowing.

¹³⁹ Eighteen elements (described above) are composed of the five aggregates.

¹⁴⁰ It has only one sense as ‘living being’.

¹⁴¹ Faith, effort, mindfulness, concentration and wisdom are the five constituents of the faculty.

¹⁴² First *jhāna*, second *jhāna*, third *jhāna* and fourth *jhāna*

¹⁴³ Eight kinds of emancipation are – the first emancipation is that having matters (i.e. *kaṣiṇa*) inward of him, he sees also the matters (i.e. *kaṣiṇa*) outward of him; the second emancipation is that without having matters (i.e. *kaṣiṇa*) inward of him, he sees the matters (i.e. *kaṣiṇa*); the third emancipation is that he contemplates as it is pleasant; the fourth emancipation is that having totally liberated from the perception of form, he reaches *ākāsānancāyatana jhāna* by contemplation as space is infinite; the fifth emancipation is that having totally liberated from *ākāsānancāyatana jhāna*, he reaches *viññānancāyatana jhāna* by contemplation as consciousness is infinite; the sixth emancipation is that having totally liberated from *viññānancāyatana jhāna*, he reaches *ākīñcanāyatana jhāna* by contemplation as nothingness; the seventh

the matters (outward of him)” etc.¹⁴⁴ of three kinds of concentration¹⁴⁵ such as accompanied by initial application and applied thought etc.¹⁴⁶; of nine kinds of successive attainment¹⁴⁷ such as first *jhāna* attainment etc. **Impurity** (*saṃkilesaṃ*) is: the *dharmas* which have the nature of retrogressive concentration¹⁴⁸. **Purity** (*vodānaṃ*) is: the *dhamma* which has the nature of leading to distinction¹⁴⁹. **Emerging** (*vuṭṭhānaṃ*) is: by that reason, (he) emerges from *jhānas* etc. And also, “that *dhamma* which is that purity also is emergence; emerging from such and such concentration is also emergence”¹⁵⁰; the well practised *jhāna* and the life-continuum of the attainment of fruition are emergence expounded in this way. In other words, the well-practised *jhāna* which is lower and lower is the approximate cause of the higher and higher *jhāna*; thus “that purity is also emergence”¹⁵¹ is said. Moreover, the emergence from all *jhānas* is by life-continuum (*bhavaṅga*)¹⁵²; the emergence from the attainment of cessation¹⁵³ is by the attainment of fruition¹⁵⁴. In connection with that emergence, it is said as “emergence from that concentration is also emergence”¹⁵⁵.

emancipation is that having totally liberated from *ākiñcanāyatana jhāna*, he reaches *nevasaññānāsaññāyatana jhāna*; the eight emancipation is that having totally liberated from *nevasaññānāsaññāyatana jhāna*, he reaches the attainment of cessation which is ceasing of perception and sensation. (A . III, p. 61)

¹⁴⁴ *rūpī rūpāni passati* (Therī, p. 231)

¹⁴⁵ Three kinds of concentration are: the preparatory stage of concentration (*parikamma samādhi*), the access concentration (*upacāra samādhi*) and the concentration of meditative absorption (*appanā samādhi*).

¹⁴⁶ Initial application, applied thought, joy, happiness and one-pointedness of mind are called five *jhāna* factors.

¹⁴⁷ Nine successive attainments are first *jhāna* attainment, second *jhāna* attainment, third *jhāna* attainment, fourth *jhāna* attainment, fifth *jhāna* attainment, *ākāsānancāyatana jhāna* attainment, *viññānancāyatana jhāna* attainment, *ākiñcanāyatana jhāna* attainment and *nevasaññānāsaññāyatana jhāna* attainment.

¹⁴⁸ If one does not enter into his attained *jhāna* repeatedly, having attained the *jhāna*, that *jhāna* will be spoilt, so that such concentration is termed as the retrogressive concentration (*hānabhāgiya samādhi*). (Ru. B. T, p. 142)

¹⁴⁹ The *dhamma* which leads to distinction due to the attainment of higher distinction is named as *visesabhāgiyadhamma*.

¹⁵⁰ “*vodānaṃpi vuṭṭhānaṃ, tamhā tamhā samādhimhā vuṭṭhānaṃpi vuṭṭhānaṃ*” (Abhi. II, p. 828)

¹⁵¹ “*vodānaṃpi vuṭṭhānaṃ*”

¹⁵² Some state that *bhavaṅga* is sub-consciousness. Others denote that *bhavaṅga* is factor of life or indispensable cause or essential condition of existence for continued subjective existence. When a person is fast asleep and is in a dreamless state he experiences a kind of consciousness which is more or less passive than active. It is similar to the *bhavaṅga* consciousness one experience at the initial moment of conception and the final moment of death. Not only dreamless state but also in our waking state we experience *bhavaṅga* thought moments more than any other types of consciousness. (Mahāthera Nārada, A Manual of Abhidhamma, pp. 156, 157) Whenever the mind does not receive a fresh external object we experience a *bhavaṅga* consciousness. Immediately after a thought-process too there is a *bhavaṅga* consciousness. Hence it is called process-free (*vīthivimutti*). (Abhi. A . III, p. 280) Sometimes it acts a buffer between two thought-processes. (Mahāthera Nārada, A Manual of Abhidhamma, p. 158)

¹⁵³ The attainment of cessation (*nirodha samāpatti*) is temporary cessation of consciousness mental concomitants and form produced by mind. It is the consequence of the noble path (*ariyā magga*). Only non-returner and arahant can enjoy it because stream winner and once returner have no strong concentration like non-returner and arahant for they have not dispelled yet the sense desire hindrance which is the opposite of the concentration. (Vithi. B. T, p. 74)

¹⁵⁴ The attainment of fruition (*phalasamāpatti*) is the consequence of insight wisdom.

¹⁵⁵ “*tamhā tamhā samādhimhā vuṭṭhānaṃpi vuṭṭhānaṃ*”

The wisdom of knowing the former existences, of divine eye (and) of destruction of cankers are only explained below.

In that word, **destruction of the cankers** (*āsavaṇaṃ khaya*) is: due to destruction of all the defilements by the path of arahatship. **Free from the cankers** (*anāsavaṇaṃ*) is: getting rid of the cankers. Here, **deliverance by mind (and) deliverance by wisdom** (*cetovimuttiṃ paññāvimuttiṃ*) is: the concentration associated with the fruition of arahatship is said by the word ‘mind’ (*ceto*); the wisdom associated with that (fruition of arahatship) is said also by the word ‘wisdom’ (*paññā*). In these two¹⁵⁶, due to the deliverance from the lust, the concentration is said as the deliverance by mind and due to the deliverance from the ignorance, the wisdom is said as the deliverance by wisdom; it should be understood in this way. The Buddha said these words: “Monks, (there is) only the certain concentration; the concentration of that person is the faculty of concentration. Monks, (there is) only the certain wisdom; the wisdom of that person is the faculty of wisdom. Monks, in this way, due to deliverance from the lust, it is deliverance by the mind; due to deliverance from the ignorance, it is deliverance by wisdom”¹⁵⁷. On the other hand, here, it should be understood that the power of tranquillity is the deliverance by the mind, the power of insight is the deliverance by the wisdom. **Only in this world** (*dīṭṭheva dhamme*) is: in this (present) personality only. **Having realized by oneself with super normal power** (*sayamaṃ abhiññā sacchikatvā*) means only by oneself, having made realization by exceeding wisdom (and) having known not relying on others. **Having reached** (*upasampajja*) is: having attained or having accomplished. Yet, ten ways of explanation of these ten powers of wisdom should be understood in the way already said in the *Abhidhamma*¹⁵⁸.

In that (power of wisdom), it is the speech of those of other doctrine thus – ten powers of wisdom is named that there is no separate wisdom; these powers of wisdom are the variety of the omniscient wisdom only. (When) that speech (is said) in that way, it should not be (said) that. Indeed ten powers of wisdom is one only; the wisdom of omniscience is another. Particularly, ten powers of the wisdom know only one’s own function; the omniscient wisdom knows also that (i.e one’s own function) and it also knows the remaining (function) other than that. In other words, of ten powers of wisdom, the first (wisdom) only knows whether it is cause or not; the second wisdom only knows the difference of volitional action and of the result of volitional action; the third wisdom only knows the limitation of volitional action; the fourth wisdom only knows the various causes of the elements; the fifth wisdom only knows the inclination towards the intention of the beings; the sixth wisdom only knows the state of quick or the state of tender of the faculties; the seventh wisdom only knows the mental absorption etc., together with impurity etc.¹⁵⁹, of that (*jhāna*); the eighth wisdom only knows the continuity of the (five) aggregates inhabited in the past; the ninth wisdom only knows death and conception of living beings; (and) the tenth wisdom only knows the limitation of the truths. Moreover, the omniscient wisdom knows clearly by these (ten kinds of) wisdom (the *dhammas*) that should be known or beyond those (*dhammas*).

¹⁵⁶ These two are deliverance by mind and deliverance by wisdom.

¹⁵⁷ “Yo hissa bhikkhave samādhī, tadassa samādhindriyaṃ. Yā hissa bhikkhave paññā, tadassa paññindriyaṃ. Iti kho bhikkhave rāgavirāgā cetovimutti avijjāvirāgā paññāvimutti”. (S.V, pp. 516, 520; Therī, p. 290)

¹⁵⁸ Abhi. II, p. 809

¹⁵⁹ impurity, purity and emerging

Particularly, the omniscient wisdom does not perform all functions of these *dhammas*. Indeed it is impossible for the *jhāna* to be absorbed in it (i.e. omniscient wisdom); it is impossible for the psychic power to create it (i.e. omniscient wisdom); and it is impossible for the path to be wasted the defilements (by attaining the path).

Then, those of other doctrine¹⁶⁰ should be asked in this way: “Is this wisdom of ten powers (the wisdom) accompanied by applied thought or accompanied by sustained thought; (the wisdom) without being accompanied by applied thought or being accompanied by sustained thought only; (the wisdom) without being accompanied by applied thought or without being accompanied by sustained thought; (the wisdom of) sensual pleasure or (the wisdom of) materiality or (the wisdom of) immateriality; the mundane ; the supramundane?”¹⁶¹ One¹⁶² who knows will say thus: “Seven kinds of wisdom are (the wisdom) accompanied by applied thought and accompanied by sustained thought in order”¹⁶³. He will say thus: “Other two apart from those (i.e. seven kinds of wisdom) are (the wisdom) without being accompanied by applied thought and without being accompanied by sustained thought”¹⁶⁴. He will say thus: “the wisdom of the destruction of the cankers may be (the wisdom) accompanied by applied thought and (the wisdom) accompanied by sustained thought; may be (the wisdom) without being accompanied by applied thought and being accompanied by sustained thought; may be without being accompanied by applied thought and without being accompanied by sustained thought”¹⁶⁵. In that way, he will say thus: “Seven kinds of wisdom are, in order, (the wisdom of) sensual pleasure; other two apart from those (i.e. seven kinds of wisdom) are (the wisdom of) materiality; the last one wisdom apart from those (nine kinds of wisdom) is the supramundane”¹⁶⁶. He will say thus: “Yet, the Omniscient wisdom (*sabbaññutañāṇa*)¹⁶⁷ is (the wisdom) accompanied by applied thought and the accompanied by sustained thought only or (the wisdom of) sensual pleasure only; the mundane only”¹⁶⁸.

In this way, herein (i.e in the ten powers of wisdom), by the first wisdom of (knowing) the cause or non-cause (*īhānāthānañāṇa*), the Blessed One sees only the attainment of the wisdom of the destruction of the cankers of the accessible living beings or not (or) (the state of)

¹⁶⁰ Another usage of those of other doctrine (*paravādī*) is the opponent in controversy.

¹⁶¹ “*Dasabalañāṇaṃ nāmetaṃ savitakkasavicāraṃ avitakkavicāramattaṃ avitakkavicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokiyaṃ lokuttaraṃ*”.

¹⁶² Here one who knows refers to one of other doctrine.

¹⁶³ “*Paṭipāṭiyā satta ñāṇāni savitakkasavicārāni*.”

¹⁶⁴ “*Tato parāni dve avitakkaavicārāni*.”

¹⁶⁵ “*Āsavakkhayañāṇaṃ siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakkaavicā*”.

¹⁶⁶ “*Paṭipāṭiyā satta kāmāvacarāni, tato parāni dve rūpāvacarāni, tato avasāne ekaṃ lokuttaraṃ*.”

¹⁶⁷ “*Paṭipāṭiyā satta kāmāvacarāni, tato parāni dve rūpāvacarāni, tato avasāne ekaṃ lokuttaraṃ*.”

¹⁶⁸ The Omniscient wisdom (*sabbaññutañāṇa*) which is the knowledge of penetrating the transcendental doctrine (*abhidhamma*) is also reckoned as the supreme attainment (*adhigama*). (Aṭṭha. B. T. I, p. 140) This wisdom, which is attained due to the great perfection of the Buddha, (Samo. B. T, p. 305) is only the wisdom of the Buddha, not concerned with the arahants and the silent Buddhas. The Omniscient wisdom is the cause of attaining the name ‘Buddha’ that is one who knows all things without exception. Again the attainment of four noble paths is the principle of the Omniscient wisdom. (Katha. B. T. I, p. 392) The attainment of arahatship is the approximate cause of the Omniscience because as soon as attaining the arahatship, the Omniscient wisdom is attained. But it is uncommon wisdom, other arahants and silent-buddhas are not attainable this wisdom although they attained arahatship. (Silak. B. T. I, p. 280)

¹⁶⁸ “*Sabbaññutañāṇaṃ pana savitakkasavicārameva kāmāvacarameva lokīyameva*.”

being without obstruction of the defilements which is the cause or non-cause; it is because of seeing the cause which is the right view of mundane¹⁶⁹ and seeing non-cause which is the wrong view of fixed destiny¹⁷⁰. Then by the (second) wisdom of knowing the result of one's action (*kammavipākāñāṇa*), (he) sees (the state of) absence of obstruction of the result of those (i.e. right view and wrong view); it is because of seeing the conception of three root conditions¹⁷¹ (of beings). By the (third) wisdom of the practice of leading to everywhere (*sabbatthagāminipaṭipadāñāṇa*), (he) sees the absence of obstruction of the action because of seeing the absence of immediately following action¹⁷² (*ānantarika kamma*). In this way, by the (fourth) wisdom of (knowing) various and distinction of elements (*anekadhātu nānādhātunāṇa*), (he) sees the distinction of temperament of the living beings (who have) no obstruction (of defilements) in order to preach the suitable *dhmma* to them because of seeing the distinction of element. Then, by the (fifth) wisdom of (knowing) various inclination (*nānādhimuttikañāṇa*), (he) sees the intention of those (i.e. living beings) in order to preach the *dhmma* by means of intention, not having taken up also the action¹⁷³. In this way, by the (sixth) wisdom of knowing the difference of faculties (*indriyaparopariyattañāṇa*), (he) sees the increasing and decreasing faculties in accordance with ability or power of those (who have) seen the intention in order to preach the *dhmma* because of seeing the state of sharpness or tenderness (of faculties) such as faith etc. And then, in this way, when these (living beings) whose difference of faculties have been fully understanding of knowing are at a distance, by the (seventh) wisdom of jhāna (*jhānañāṇa*) etc., (he) can approach (them) quickly by means of psychic power due to the state of having grown the mastery. Having approached also, (the Buddha) who sees the distinct mind (of living beings) at present by the wisdom of knowing one's mind (*cetopariyāñāṇa*) that should be attained in accordance with (the wisdom of) divine eye (*dibbacakkhuñāṇa*)¹⁷⁴ which has the clear vision of the previous lives of those¹⁷⁵, by the wisdom of knowing others' former existences (*pubbenivāsānussatiñāṇa*), expounds the *dhmma* in order to destruct the cankers in accordance with the wisdom of the destruction of cankers (*āsavakkhayañāṇa*) due to cessation of delusion in the practice which is leading to the destruction of cankers. Thus, it should be understood that these wisdoms of ten powers are said in the order already mentioned.

45. Now, the elder who wants to explain all the powers by their characteristics, having made the question thus: ***By which meaning of the power of faith (is said)?*** etc., (***kenaṭṭhena saddhābalaṃ***) made the answer by this way, ***(the power of faith) is in the sense of unshakability***

¹⁶⁹ The right view of mundane is the cause of the path of mundane. (Ps. A. N, p. 456)

¹⁷⁰ The wrong view fixed in its consequences (*niyatamicchādīṭṭhi*) cause one who holds this wrong view to go to hell after death. Nihilistic view (*natthika vāda*), the view that there is no-after death of action (*akiriya vāda*), and causeless view (*ahetuka vāda*) are involved in the wrong view fixed in its consequences. Those who hold this wrong view cannot be rescued by the Buddhas for their holding wrong view strongly.

¹⁷¹ Three root conditions are non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*).

¹⁷² The immediately following actions (*ānantarika kamma*) are of five as thus: matricide, patricide, killing an arahant, drawing the blood of the Buddha and causing schism among the order. One who commits any one of these kamma produce the evil result immediately after death. (A. A. II, p. 104)

¹⁷³ Herein the action (*payoga*) denotes the temperament (*carita*) such as lust, hatred etc.

¹⁷⁴ The word '*dibbacakkhānubhāvato*' is described in this commentary; but the word '*dibbacakkhuñāṇānubhāvato*' is stated in the Ceylon version.

¹⁷⁵ Those refers to persons who have sharpness or tenderness of faculties.

by non- faith etc., (*asaddhiye akampiyatthēna*). In that answer, (the preaching), *is shamed* (*hiriyatī*) etc.¹⁷⁶, is the preaching determines depending on the individual. It should be understood that the words “in that place”, and “by that”, and “that” are said in the words starting with, *the power of development*, (up to) the end, the word, *the power of resolution*¹⁷⁷ with reference to the jhāna etc., only. *By that consciousness (exists on) calm* (*tena cittaṃ ekaggam*) is: it can be said that the mind is calm by that concentration. *To the arising (dhammas) in that place* (*tattha jāte*) is: the arisen (*dhammas*) in that concentration by means of association; or in that (concentration) that has arisen by the sense object of the insight. *(A learner) practises in that power* (*tattha sikkhati*) means that the learner practises in that power of a learner; thus it is reckoned as the power of a learner. *Due to being practised in that power* (*tattha sikkhitattā*) is: due to being practised of an arahat in that power of an arahat; it is reckoned as the power by an arahant. *By that, (due to) being free from the cankers* (*tena āsavā khīṇā*) is: by that wisdom of mundane and supramundane, the cankers are annihilated, (thus) that wisdom is reckoned as the power of annihilated cankers. Indeed, the cankers are said to be annihilated also by the worldly wisdom. (The reason is that) there is no supramundane path without insight. In this way, it is the power of the one annihilated cankers¹⁷⁸ reckoned as *the power of one whose mind is free from cankers* (*khīṇāsavabalaṃ*). *(The power which) can fulfill one is the power of supernormal power* (*tassa ijjhatti iddhibalaṃ*) is: that it is power of supernormal power which can fulfill one endowed with supernormal power, (thus it is reckoned as) the power of supernormal power is only power. *In the sense of being immeasurable* (*appameyyatthēna*) is: the disciples see the (wisdom of knowing) cause or non-cause etc., by a portion; “(they) know the truth as really is” (“*yathābhūtaṃ pajānāti*”¹⁷⁹) is said with reference to only knowing by all conditions. In (the explanation of) three kinds of wisdom¹⁸⁰, “(they) know the truth as really is” is not said; however it is said only in those (explanation of three kinds of wisdom) since it is said elsewhere. *Elsewhere* (*aññattha*) is: in remaining seven kinds of the power of the wisdom¹⁸¹ and ten kinds of power (explained) in the *abhidhamma*¹⁸². And, the wisdom of knowing the difference of the faculties is not associated with the disciples also in every way. Thus, ten kinds of power are not associated with the disciples. Due to the sense of exceeding or the sense of being incomparable, it is reckoned as being immeasurable; thus, and also “the power of the Buddha by the sense of being immeasurable” (“*appameyyatthēna tathāgatabalaṃ*”) is said.

The exposition of the discourse of the power was finished.

¹⁷⁶ Due to being shamed in the evil demerit, it is said as the power of shyness.

¹⁷⁷ The former eight categories of power are: the power of development (*bhāvanā bala*), of faultlessness (*anavajja bala*), of support (*saṅgaha bala*), of forbearance (*khanti bala*), of designation (*paññatti bala*), of realization (*nijjhanti bala*), of supremacy (*issariya bala*) and the power of determination (*adhiṭṭhāna bala*).

¹⁷⁸ One who annihilated cankers is an arahant.

¹⁷⁹ Therī, p. 356

¹⁸⁰ The wisdom of knowing the past existences, the wisdom of divine eye and the wisdom of arahatship.

¹⁸¹ The remaining seven kinds of the power of the wisdom are exception of three kinds of wisdom described above.

¹⁸² Abhi. II, p. 329

Chapter X: The Exposition of the Treatise on Voidness

(*Suññakathāvaṇṇanā*)

46. Now, it is the explanation, not expounded before in the treatise of void (*suññakathā*) which has the void of supramundane in the end and preceded by the discourse¹⁸³ expounded (by the elder) after the discourse of power (*balakathā*) which has the power of supramundane in the end. In the discourse, firstly, the word ‘**then**’ (*‘athā’*) is an indeclinable particle grasping the (other) word. By this (indeclinable particle), it is made taking up the word such as **Venerable** (*Ānanda*) (*āyasmā*) etc. (The word) **indeed** (*kho*) is: the indeclinable particle (is used) in the sense of the enclitic particle of affirmative and emphasis. The word, (**Venerable Ānanda**) **approached the place where the Buddha (stayed)** (*yena bhagavā tenupasaṅkamī*) is: the word of instrumental case (but) in the sense of locative¹⁸⁴. Thus, herein, the meaning should be seen in this way, the Buddha was in such a place; (he) approached that place. Or due to such cause, the Buddha should be approached by the devas and human beings; due to that cause (it is said as) **approached**; herein, the meaning should be known in this way. And, for what cause should (the Buddha) be approached? Just like a big tree which bears the fruits continuously should be approached by a group of birds for the intention of enjoyment (in eating) the sweet fruits, (so also the Buddha) should be approached for the intention of various specific virtue attainment. On account of that cause, (they) approached; thus, the meaning should be seen in this place¹⁸⁵. (The word) **approached** (*upasaṅkamī*) is: it is said as *gone*. (The word) **having approached** (*upasaṅkamitvā*) is: the (word) explained the end of the approach¹⁸⁶. Or, it is also said in this way: one who approached, having gone to the place which is reckoned as the near place of the Buddha which is especially near from that (approaching place).

Having caused to salute (*abhivādetvā*) is: having paid homage by fivefold prostration¹⁸⁷. Now, because of such meaning, (it is said to be) coming for the waiting on the noblest person¹⁸⁸ in the world. The elder¹⁸⁹ who wants to ask that question **sat down** (*nisīdī*) **on one side** (*ekamantaṃ*), having caused to rest at the head (and) lifting up the hands which have shining (with) the combination of ten nails. (The word) **on one side** (*ekamantaṃ*) is also: (the word)

¹⁸³ That is *Bala Saṃyutta*.

¹⁸⁴ In the words “*Yena bhagavā tenupasaṅkamīti bhummatthe karaṇavacanaṃ*”, the explanatory word “*bhummatthe karaṇavacanaṃ*” is ‘*kāraḷaṅgapada saṃvaṇṇanā*’ because it explains that the word ‘*yena*’ is in instrumental case but used in the sense of locative case. Then the explanatory word ‘*karaṇavacanaṃ*’ is ‘*vibhattipada saṃvaṇṇanā*’ because it explains that the ending of ‘*yena*’ is the derivative of instrumental singular ‘*ena*’.

¹⁸⁵ In this place refers to “*yena bhagavā tenupasaṅkamī*”.

¹⁸⁶ In the words “*upasaṅkamīti ca gatoti vuttaṃ hoti*”, the explanatory word ‘*gato*’ is ‘*dhātvattha saṃvaṇṇanā*’ because it explains that in the word ‘*upasaṅkamī*’, the root ‘*kamu*’ with prefixes ‘*upa*’ and ‘*saṃ*’ is in the sense of approached. Again the explanatory word ‘*gato*’ is ‘*nāmaliṅgattha saṃvaṇṇanā*’ because it explains the meaning of a noun ‘*upasaṅgamita*’ which refers to ‘*gato*’ (going).

¹⁸⁷ Fivefold prostration is paying homage to someone with forehead, waist, elbows, knees and feet.

¹⁸⁸ The noblest person in the world represents the Buddha.

¹⁸⁹ The elder is Venerable Ānandā.

showing the neuter gender like this: “the moon and the sun move around unequally”¹⁹⁰ etc. Thus, as one who sat is one who sat down on one side; in that way, herein¹⁹¹ the meaning should be seen as: (he) **sat down (nisīdi)**. Or in this (word), it is the accusative case in the sense of locative case. **(He) sat down (nisīdi)** is: (he) makes sitting down. In other words, the wise gods and human beings, having approached the place of respectable ones, sat down on one side due to being skillful in (way of) sitting down. And this elder¹⁹² is also one of the wise; thus (he) sat down on one side.

To clarify, how one sat down is sitting on one side. Having avoided the six kinds of faults in sitting, (one sits). What are these? These are as following: too far place, too near place, the place in windward, the high place, the in front place (and) the back place. In other words, if (the Buddha) wants to speak the person who sat down in a great distance, the loud noise should be spoken. One who sat down in the very near (place) did (came to) close contact (with the Buddha). One who sat down in the windward place oppresses (the Buddha) by the odour of the body. One who sat down in the high (place) makes known the disrespect (to the Buddha). If (the Buddha) wants to see the person who sat down in the in front place, his eyes must strike directly with the eyes (of the Buddha). If (the Buddha) wants to see the person who sat down the back place, having stretched out the neck, he should be seen. Thus, this elder¹⁹³ also sat down, having avoided these (six kinds of) faults in sitting. Because of it, it is said thus: “sat down on one side”. **Etadavoca** is: he said that.

Venerable sir, the world is void, the world is void (suñño loko suñño lokoti bhante vuccati) is said means that those monks who followed (the dhamma) in this dispensation said thus: “the world is void, the world is void” (*suñño loko suñño loko*). In that (discourse¹⁹⁴), the exclamation word is made in order to gather up all those words due to plenty of those words which have such quality. (If) it is said in this way¹⁹⁵, it is that those all words should be collected. **To what extent? (kittāvatā)** is: how much extent? Thus, (the word) **nu**¹⁹⁶ is an indeclinable particle in the sense of doubt¹⁹⁷. **It is void of self or of belongings to self (suññaṃ attena vā attaniyena vā)** is: thus, it voids from (the concept of) self surmised by the (people of) the world¹⁹⁸ also as: “doer, one who feels, self controlled”; it is also void from one’s own properties which are belongings to self¹⁹⁹ also because of being without (the concept of) self. There are the arisen dhammas (in which) all mundane (dhammas) such as eye etc., (are involved). These dhammas

¹⁹⁰ “visamaṃ candimasūriyā pariharantīti ādīsu” (A.VI, p. 70)

¹⁹¹ Herein refers to in the word *ekamantaṃ*.

¹⁹² The elder denotes Venerable Ānandā.

¹⁹³ This elder represents Venerable Ānandā.

¹⁹⁴ That discourse represents *Suññataloka* sutta from *Saḷāyatana vagga*, *Samyuttanikāya*.

¹⁹⁵ It is said in this way means the exclamation word is said two times as *loko loko*.

¹⁹⁶ The sentence included the indeclinable word ‘nu’ is “kittāvatā nu kho bhante ‘suñño loko’ ti vuccatīti.”

¹⁹⁷ In the word ‘nu-iti saṃsayatthe nipāto’, the indeclinable particle ‘nu’ is mentioned here in the sense of ‘doubt’ among the various meanings of ‘nu’ such as reflection (*parivitakka*), doubt (*saṃsayā*), question (*pucchā*), indicating displeased state (*anattamanatā sūcana*), name (*nāma*), certainty (*ekamaṃsa*), hearsay (*anussavana*), emphasis (*avadhāraṇa*), taken firstly (*hatāva*), and filling the word (without having any sense) (*padapūraṇa*) which are described in the Tipiṭaka Pāli-Myanmar Abhidhāna. (*Tipiṭaka Pāli-Myanmar Abhidhāna*, Vol. XII, p. 1001)

¹⁹⁸ It is the concept of the worldlings.

¹⁹⁹ Eye, ear, nose and so forth are the properties which are the belongings to self.

only are known as the world (*loka*) owing to the sense of dissolution (and) crumbling. And in these *dhammas*, there is not only void of self but also void of belonging to self; it means that **thus the world is void is said (*tasmā suñño lokoti vuccati*)**. The supramundane *dhamma* is also void of the self and of belonging to self; yet, the mundane *dhamma* is only said because of the corresponding to the question²⁰⁰. By the word, **void (*suñño*)**, it is not said that the *dhamma*²⁰¹ is not present. It is said that the *dhamma*, there is not the state of being the essence of the self and belonging to self. And in the world, when it is said thus: “the house which is void (of man); the water-pot which is void (of water)²⁰²”, it does not mean that there is neither house nor the water-pot; it means that there is nothing else in that house (and) in that water-pot. The Buddha also expounded this meaning as (following): “Thus, indeed, there is nothing in that house etc.; one sees that house which is void of self and of the belonging to self. Whatever thing (such as house etc.) is remaining; (one) knows clearly in this way this (house etc.) is that existing (house etc.)”²⁰³. Furthermore, this meaning is only said in the text named *ñāya* and *sadda*. Thus only the characteristic of non-self is expounded in this discourse.

47. In the analytic explanation of the discourse, having pointed out twenty-five words of the table of contents such as **voidness as voidness (*suññasuññaṃ*)** etc.,²⁰⁴, the analytic explanation of those²⁰⁵ are made by the use of connection with the word *void*. Therein, firstly it is the void reckoned as void; it is not modified by the other word²⁰⁶ which is placed close to it, thus it is reckoned as **voidness as voidness (*suññasuññaṃ*)**. And herein, the word of the neuter-gender word²⁰⁷ is made for the lack of designation as a certain (*dhamma*); or the neuter gender is made, having in consideration of the (state of) void only. In the remaining (words), it (should be known) in this way also. The formation²⁰⁸ also is void of the remaining formations²⁰⁹, thus it is

²⁰⁰ The question is: “*Suñño loko suñño loko*”*ti bhante vuccati, kittāvatā nu kho bhante “suñño loko” ti vucattīti?*

²⁰¹ *Dhamma* collectively includes eye, ear and so forth.

²⁰² “*suññaṃ gharaṃ, suñño ghaṭṭo*”

²⁰³ “*Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati. Yaṃ pana tattha avasiṭṭhiṃ hoti, taṃ santaṃ idamathīti pajānāti*”.

²⁰⁴ Twenty five words of the table of contents relation to ‘*suñña*’ are namely: voidness as voidness (*suññasuññaṃ*), voidness of formation (*saṅkhārasuññaṃ*), voidness in change (*vipariṇāmasuññaṃ*), supreme voidness (*aggasuññaṃ*), voidness by characteristic (*lakkhaṇasuññaṃ*), voidness by suppression (*vikkhambhanasuññaṃ*), voidness by substitution of opposites (*tadaṅgasuññaṃ*), voidness by cutting off (*samucchedasuññaṃ*), voidness by tranquilization (*paṭipassaddhisuññaṃ*), voidness as escape (*nissaraṇasuññaṃ*), internal voidness (*ajjhattasuññaṃ*), external voidness (*bahidhāsuññaṃ*), voidness in both ways (*dubhatasuññaṃ*), similar voidness (*sabhāgasuññaṃ*), dissimilar voidness (*visabhāhasuññaṃ*), voidness in seeking (*esanāsuññaṃ*), voidness in embracing (*pariggahasuññaṃ*), voidness in obtainment (*paṭilābhasuññaṃ*), voidness in penetration (*paṭivedhasuññaṃ*), voidness in unity (*ekattasuññaṃ*), voidness in difference (*nānattasuññaṃ*), voidness in forbearance (*khantisuññaṃ*), voidness in determination (*adhiṭṭhāsuññaṃ*), voidness in penetrating (*pariyogāhaṇasuññaṃ*), and voidness in the ultimate (*paramatthasuññaṃ*). (Bhikkhu Ñānamoli, *The path of discrimination*, p. 356)

²⁰⁵ ‘Those’ refers to the words of the table of contents.

²⁰⁶ Other word is formation (*saṅkhāra*) etc., apart from voidness (*suñña*).

²⁰⁷ The neuter gender word refers to *Suññaṃ*.

²⁰⁸ Formation, herein, denotes the formation of merit according to the *paṭisambhidāmagga nissaya*.

²⁰⁹ The remaining formations are the formation of demerit and the formation of imperturbability according to the *Paṭisambhidāmagga Aṭṭhakathā Nissaya*.

reckoned as **voidness of formation** (*saṅkhārasuññaṃ*). The unpleasant ripening by means of decay and dissolution is the ripening by change²¹⁰; the void of that unpleasant ripening is (termed as) **voidness in change** (*vipariṇāmasuññaṃ*). The supreme bliss (i.e. Nibbāna) also is void of self and of belonging to self or all formations; thus, it is reckoned as **supreme voidness** (*aggasuññaṃ*). (Each) characteristic is only void of the remaining characteristics; thus, it is termed as **voidness by characteristic** (*lakkhaṇasuññaṃ*). The void by suppression such as renunciation etc., is termed as **voidness by suppression** (*vikkhambhanasuññaṃ*). In four (words) such as **voidness by the substitution of opposites** (*tadaṅgasuñña*) etc.²¹¹, also, it (should be known) only in this way. The (internal *dhamma*) is also void of self and of belonging to self etc, thus it is termed as **internal voidness** (*ajjhātasuññaṃ*). The (external *dhamma*) is also void of self and of belonging to self etc, thus it is termed as **external voidness** (*bahiddhasuññaṃ*). In both (internal and external *dhamma*) are void of self and of belonging to self etc, thus it is termed as **voidness in both way** (*dubhātosuññaṃ*). There is the portion which is equal (to the nature) of that *dhamma*; thus it is termed as similar (*sabhāgaṃ*); the nature of being similar portion also void of self and of belonging to self, thus it is termed as **similar voidness** (*sabhāgasuññaṃ*); it means that it is void of similarity. (There is) being dissimilar portion, (thus it is termed as) dissimilar (*visabhāgaṃ*); the nature of being dissimilar portion is void of that self and belonging of the self, thus it is termed as **dissimilar voidness** (*visabhāgasuññaṃ*); it means that it is void of dissimilarity. In some books, (the words) *similar voidness* (*sabhāgasuññaṃ*) or *dissimilar voidness* (*visabhāgasuññaṃ*) are written next to the word *voidness as escape* (*nissaraṇasuññaṃ*). Searching such as renunciation²¹² etc., is void of the sensual pleasure etc; thus it is termed as **voidness in search** (*esaṇāsuññaṃ*). In three words such as **voidness in embracing** (*pariggahasuññaṃ*) etc.,²¹³ (are to be known) only in that way. On account of having stood firmly in one sense object (and) on account of being without distraction in the various sense objects²¹⁴, it is termed as unity (*ekatta*) also; that²¹⁵ is void of the difference, thus it is also termed as **voidness in unity** (*ekattasuññaṃ*). Conversely, variety is also void of the unity, thus it is termed as **voidness in difference** (*nānattasuññaṃ*). The forbearance such as renunciation etc., is

²¹⁰ In the words “*jarābhaṅgavasena virūpo pariṇāmo vipariṇāmo*”, the explanatory word ‘*virūpo pariṇāmo*’ is ‘*sandhilingapada saṃvaṇṇanā*’ because it explains that ‘*vipariṇāmo*’ is derived from the combination of ‘*virūpo*’ and ‘*pariṇāmo*’. Again the explanatory word ‘*virūpo pariṇāmo*’ is ‘*uppasaggalingattha saṃvaṇṇanā*’ because it explains that the prefix ‘*vi*’ is in the sense of unpleasant (*virūpa*). Next, the explanatory word ‘*vipariṇāmo*’ is ‘*samāsalingattha saṃvaṇṇanā*’ because it explains the meaning of a compound word that is ‘*tatiya tappurisa samāsa*’ and conveys the sense of ripening by change. Then the explanatory word ‘*jarābhaṅgavasena*’ is ‘*bhāvattha saṃvaṇṇanā*’ because it explains the connotative meaning of a word, that is ‘by means of decay and dissolution’ has connotation of elucidation.

²¹¹ The four words are namely: voidness by substitution of opposites (*tadaṅga suññaṃ*), voidness by cutting off (*samuccheda suññaṃ*), voidness by tranquillization (*paṭipassaddhi suññaṃ*) and voidness as escape (*nissaraṇa suññaṃ*).

²¹² Herein, renunciation denotes the mental absorption.

²¹³ Three words are voidness in embracing (*pariggahasuññaṃ*), voidness in obtainment (*paṭilābhasuññaṃ*) and voidness in penetration (*paṭivedhasuññaṃ*).

²¹⁴ In the word ‘*nānārammaṇavikkhepābhāvato*’ which means on account of being without distraction in the various sense objects, the word ‘*vikkhepa*’ is appropriately taken as ‘distraction’, but the PTS dictionary speaks of ‘disturbance, perplexity, confusion’.

²¹⁵ ‘That’ refers to unity (*ekatta*).

void of the sense desire etc; thus it is termed as **voidness in choice** (*khantisuññaṃ*). It (is to be known) also in that method **in voidness in determination and voidness in penetration** (*adhiṭṭhānasuññe pariyogāhanasuññe ca*). There is also (the word) **voidness in penetration** (*pariyogahanasuññaṃ*) in some texts. **Of one who is fully aware** (*sampajānassa*) is: of an arahant who extinguished all the defilements (and) who is endowed with clear comprehension. **The exhaustion of the cycle of rebirth** (*pavattapariyādānaṃ*) is: the Nibbāna which is complete extinction without remaining the five aggregates²¹⁶. **All voidness** (*sabbasuññatānaṃ*) is: the voidness of all things. **Voidness in the ultimate** (*paramatthasuññaṃ*) is: it is the voidness that is in the sense of being excellent due to the void of all formations.

48. In the analytic explanation of the table of contents, **what is impermanent or** (*niccena vā*) is: having passed over the dissolution, it is also void of (the nature of) permanence owing to the absence of permanence whichever is going on. **What is everlasting thing or** (*dhuvēna vā*) is: it is also void of (the nature of) everlasting because of the condition associated with the cause at the existing time (and) the absence of whichever is lasting. **What is eternal or** (*sassatena vā*) is: it is void of (the nature of) being eternal for the absence of whichever is existing all the time by (the nature of) being uninterrupted. **What is not-subject-to-change or** (*avipariṇāmadhammena vā*) is: it is void of the absence of steadfastness for the absence of whichever is steadfastness (i.e. not changed) by means of decay and dissolution. In the discourse²¹⁷, although the void of self is only said, in order to see the void of the permanence and the void of the happiness, herein the word **what is permanence or** (*niccena vā*) etc., is also said. Indeed, if the void of the permanence only is said by the connection with the oppression of (the nature of) impermanence due to (the nature of) suffering, (it is to be understood that) the void of the happiness is also said. It should be understood that six types of sense object such as form etc., six types of consciousness such as eye-consciousness etc., six types of contact such as eye-contact etc., and six types of sensation such as sensation due to the contact with the eye etc., should be known in brief.

In the word **the formation of merit** (*puññābhisaṅkhāro*) etc.,²¹⁸ herein, it cleanses the one who performs it, and it fulfills his inclination, and it produces an honourable state, thus, it is (reckoned as) merit (*puñña*). It forms result and the kind of materiality due to the volitional action performed, thus, (it is termed as) formation (*abhisaṅkhāra*). Merit itself is the formation; it is formation of merit (*puññābhisaṅkhāra*). Demerit is the formation; hence (it is termed as) **the formation of demerit** (*apuññābhisaṅkhāra*). It is not perturbed²¹⁹, thus, (it is termed as) the imperturbability (*aneñjā*). The imperturbable state is the formation; hence (it is termed as) **the formation of imperturbability** (*aneñjābhisaṅkhāra*). And it is formation of imperturbable state,

²¹⁶ Of two kinds of *Parinibbāna*, the Nibbāna which is complete extinction without remaining five aggregates (*saupādisesa parinibbāna*) is one and the Nibbāna which is complete destruction of defilements (*anupādisesa parinibbāna*) is another. In other words, *saupādisesa parinibbāna* which is also called *kilesā parinibbāna* is the attainment of arahatship and *anupādisesa parinibbāna* is the death of an arahant.

²¹⁷ In the *Samyuttanikāya*, *Salāyatana Samyutta* or in the *Paṭisambhidāmagga Pāṭi*

²¹⁸ the formation of merit (*puññābhisaṅkhāra*), the formation of demerit (*apuññābhisaṅkhāra*), the formation of imperturbability (*aneñjābhisaṅkhāra*)

²¹⁹ Herein, the word ‘*iñjam*’ is properly rendered as ‘perturbation’ despite having the translation ‘moving, stirring, shaking’ in the PTS dictionary.

thus it is **the formation of the imperturbability** (*aneñjābhisañkhāra*). The formation of merit is of thirteen kinds of volition as followings: eight meritorious volition of the sense sphere produced by means of charity, morality, and meditation and five meritorious volition of the fine material sphere produced by means of meditation. The formation of demerit is of twelve demeritorious volition produced by means of killing living beings etc.²²⁰. The formation of imperturbability is of four kinds of volition in immaterial sphere produced by means of meditation only. (So) three kinds of formation also are of twenty-nine kinds of volition. In the word such as **the bodily formation** (*kāyasañkhāro*) etc., it is the formation produced from the body (doors) or the formation of the body (doors)²²¹; thus it is (reckoned as) the bodily formation. **In the speech formation and the mind formation also** (*vacīsañkhāracittasañkhāresu*), (it is to be known) only in this way. This triad of the bodily formation²²² is said in order to show the arising from the doors²²³ of the formation of merit etc., at the moment of endeavoring to produce volitional action. Indeed, having caused to produce the gesture²²⁴, twenty-one kinds of volition, namely: eight meritorious volition of the sense sphere, twelve demeritorious volition and the volition of supernormal power, are (named as) the bodily formation. Having caused to produce the intimation by speech, those (twenty-one) volitions only produced from the verbal-door are (named as) the speech formation. In combination, all twenty-nine kinds of volition produced from the mind-door are (named as) the mind formation. In the word such as **past formations** (*atītā sañkhārā*) etc.,²²⁵ all conditioned *dharmas* which are ceased, having reached to their own moment²²⁶, are reckoned as the past formation (*atītā sañkhārā*); (all conditioned *dharmas*) that have not yet reached to their own moment are reckoned as **the future formations** (*anāgatā sañkhārā*); (all conditioned *dharmas*) that have reached to their own moment are reckoned as **the present formations** (*paccuppannā sañkhārā*).

Having shown the present (*dhamma*) in the voidness in change, since it is possible to say easily the change of that (present *dhamma*), thus the present *dharmas* are shown firstly. Therein, **the arisen materiality** (*jātaṃ rūpaṃ*) is: the present materiality. **Void of the nature** (*sabhāvena suññaṃ*) means: herein, it is the becoming by itself²²⁷ (and it is termed as) the nature (*sabhāva*); it is by one's own arising only. Or it means that it is the becoming (of the earth element dissociated with the water element etc.), (and it is termed as) the nature (of being the earth element); it is the arising (of the earth element) only by itself (without association with the water element). Due to the arising in connection with the cause, there is no the becoming by itself only without any cause in that (materiality); (thus) it is said that it is void of arising by itself, [or, due to the arising in connection with the cause, it is void of (being the earth element) only by the self

²²⁰ Killing living beings, stealing other's properties, committing sexual misconduct are three kinds of immoral bodily actions. The cause of these demeritorious deeds is ignorance.

²²¹ Body doors are eye, ear, nose, tongue and body.

²²² This triad of formation is *puññābhisañkhāra*, *apuññābhisañkhāra* and *āneñjābhisañkhāra*.

²²³ the body door and the verbal door

²²⁴ Gesture (*kāyaviññatti*) such as raising hands, feet, eyebrow etc, denotes the distinct acting (*vikāra*) caused to know the desire of the doer by means of air (*vāyo*) and of earth (*pathavī*).

²²⁵ Three kinds of formation are past formations (*atīta sañkhārā*), future formations (*anāgata sañkhārā*), and present formations (*paccuppannā sañkhārā*).

²²⁶ One's own moment denotes the present moment.

²²⁷ It is arising automatically by itself without association with any cause such as *kamma* and so on.

without being any cause in that (materiality)]. In other words, it is the becoming²²⁸ of one's own property (and it is termed as) the nature. To explain further, each *dharmā* in various material and immaterial *dharmas* (i.e. matter and mind) such as the earth element etc., is named as one's own property with reference to other (elements). And the word **becoming** (*bhāvo*) is: the synonym of the word '*dharmā*'. There is no *dharmā* (i.e. the water element etc.,) which is reckoned as becoming which is other thing of one *dharmā* (i.e. the earth element), thus it is void of other becoming (i.e. the water element etc.,) in one's own (*dharmā*) (i.e. the earth element); one's own (*dharmā*) means void of other becoming. There is one nature in each *dharmā* and it is said by that word (i.e. void of the nature). In other words, **void of the nature** (*sabhāvena suññaṃ*) is: it is only void of the nature of voidness (i.e. the water element etc.,). What is it said? It is said that it is only void of the voidness; thus it is not void of other voidness which are said by the synonym.

To describe other views, if some teachers may say thus: "one's own becoming (i.e. corporeal aggregate) is the nature; it is void of the nature"²²⁹. How is it said? Becoming is: the *dharmā* (such as corporeal aggregate). That *dharmā* modified by the word '*sa*' is named the nature with reference to other (*dharmas*). It is said the state of non-existing²³⁰ of the materiality by the word, "the arisen materiality is void of the nature"²³¹ due to the non-existing of some *dharmas*. If it is so (as some teachers said), it is in contradiction with the word, 'the arisen materiality' ('*jātaṃ rūpaṃ*'). In other words, the *dharmā* which is deprived of arising is not named as arisen (*jāta*). Indeed, the *Nibbāna* is devoid of arising; that *Nibbāna* is not named as arisen; there is no arising of birth, ageing and death (in *Nibbāna*), it is not named as arisen. Herein²³², only on account of it, having not extracted²³³ thus: "arisen birth is void of the nature; arisen ageing and death are void of the nature"²³⁴, only the word *becoming* (*bhava*) is expressed in the end. If it is proper in saying the *dharmā* which is deprived of arising as "*arisen*" ("*jātaṃ*"), it should be also spoken thus: "*arisen birth; arisen ageing and death*"²³⁵. The word "*arisen*" is not said in birth, ageing and death which are deprived of arising, thus it contradicts the word said (by some teachers) as: "*void of the nature as non-existing*"²³⁶ because of the state of devoid of arising of non-existing with the word "*arisen*". In other words, the word (said by some teacher) that "*void*" ("*suññaṃ*") of non-existing contradicts the word of the world²³⁷, to the Buddha's word²³⁸ and to the words from the texts named *ñāya*, *sadda* which are mentioned above; also contradicts²³⁹ various usages; thus, that word (said by some teacher) should be rejected just like

²²⁸ One refers to the earth element and the becoming refers to the water element, so, the becoming of one's own property means the water element of the earth element.

²²⁹ "*sako bhāvo sabhāvo, tena sabhāvena suññaṃ*"

²³⁰ The characteristic of non-existing concept (*avijjāmāna paññatti*) is the existing distinctly the concept as the ultimate reality.

²³¹ "*jātaṃ rūpaṃ sabhāvena suññaṃ*"

²³² Herein refers to in the explanation of void of change (*vipariṇāmaniddesa*).

²³³ In the word '*anuddharitvā*', the word '*uddharati*' is described as 'raises, lifts, pulls out, removes, uproots' in the PTS dictionary, but it is appropriately translated as 'extracts' here.

²³⁴ "*Jātā jātī sabhāvena suññā, jātaṃ jarāmaraṇaṃ sabhāvena suññaṃ*"

²³⁵ *Jātā jātī, jātaṃ jarā maraṇaṃ*

²³⁶ *Sabhāvena suññaṃ avijjāmānaṃ*

²³⁷ The word of the world is thus: no house, no water-pot.

²³⁸ The Buddha's word refers to the words from *cūlasuññata sutta*.

²³⁹ The word '*virujjhati*' is rendered as 'contradict' relevantly although it is translated in the PTS dictionary as 'to be obstructed' and in the Concise dictionary 'opposes, to be hostile'.

sweeping away. The *dhammas*²⁴⁰ is the existing²⁴¹ only in one's own characteristic on account of various speeches of the Buddha, by various usages thus: "Monks, the wise in the world is to be agreed upon that such (aggregate)²⁴² exists; I also speak that such (aggregate) exists. Monks, the wise in the world is to be agreed upon that such (aggregate)²⁴³ does not exist; I also speak that (aggregate) does not exist. What is it²⁴⁴, Monks, that the wise in the world agree upon as existing, of which I too say that it exists? Monks, the wise in the world is to be agreed upon that such (aggregate) which has the nature of impermanence, suffering and *dhamma* subject to change exists; I also speak that (aggregate) exists"²⁴⁵ etc; herein the conclusion should be arrived at only in this way.

The ceased materiality (*vigataṃ rūpaṃ*) is: the materiality in the past that ceased, after having arisen (and) reached the dissolution. **Void of change only (*vipariṇatañceva suññaṃ*)** means that it has reached to the unpleasant and changed (state) by means of ageing and dissolution, since the nature of change (is possible) only to (the physical phenomena) that arises; that (physical phenomena) (is) void of the change due to the absence of nature of change in the past (physical phenomena). **Arisen feeling (*jātā vedanā*)** etc., is also (to be known) in the same way. However, birth, ageing and death do not fit here since it is not obtainable by one's own nature because of not being produced. Thus, having abandoned two ways namely: "arisen birth, arisen ageing and death" etc., (and) the method which is only the state of existence and so on should be said in the end.

Top-most (*aggam*) is: it is becoming in the top-most. **Excellent (*seṭṭham*)** is: it (is to be) praised very much. **Superior (*visiṭṭham*)** is: being exceeding. There is also (the word) *visēṭṭham* in (some) texts²⁴⁶. The Nibbāna which is to be praised by three words²⁴⁷ is named as the **path (*padam*)** due to be entered upon by the right practice. (In the word) **that is this (*yadidaṃ*)**, (the separation of the word should be done) as *yaṃ* and *idaṃ*. Now it points out the Nibbāna which is said before. It is calming of all formations with reference to the Nibbāna; it is forsaking the attachments²⁴⁸ reckoned as attachment to the five aggregates, to the defilements, to the preparation (of *kamma*, merit or demerit) and to the sensual pleasure; it is the decay,

²⁴⁰ The *dhammas* signifies the ultimate truths.

²⁴¹ The characteristic of existing concept (*vijjāmāna paññatti*) is the existing distinctly the concept as ultimate reality.

²⁴² Such aggregate means the corporeality aggregate which has the nature of impermanence, suffering and change.

²⁴³ Such aggregate means the corporeality aggregate which has the nature of permanence, stability, eternity.

²⁴⁴ It refers to the aggregate.

²⁴⁵ "yaṃ bhikkhave atthisammatam loke paṇḍitānaṃ, ahaṃpi taṃ atthīti vadāmi. Yaṃ bhikkhave atthisammatam loke paṇḍitānaṃ, ahaṃpi taṃ natthīti vadāmi. Kiṃca bhikkhave atthisammatam loke paṇḍitānaṃ, yamaḥ atthīti vadāmi. Rūpaṃ bhikkhave aniccaṃ dukkhaṃ vipariṇāmadhammaṃ atthisammatam loke paṇḍitānaṃ, ahaṃpi taṃ atthīti vadāmi" (S. III, p. 138)

²⁴⁶ Cu, p. 105; Netti, p. 421

²⁴⁷ Three words are *aggam*, *seṭṭham* and *visiṭṭham*.

²⁴⁸ There are four kinds of attachment, namely: attachment to the sensual pleasure (*kāmapadhi*) due to the dwelling of happiness, attachment to the five aggregates (*khandhupadhi*) due to the dwelling of suffering such as birth, attachment to the defilements (*kilesupadhi*) due to the dwelling of misery of four woeful states, preparation of merit or demerit (*abbisaṅkhārūpadhi*) due to the dwelling of deprivation by becoming. (Sut. B. T, p. 78)

dispassionateness and cessation of the cravings²⁴⁹; thus, (the Nibbāna) is said as **calm of all formations, forsaking of all attachments, decaying, craving, dispassionateness; and cessation of craving** (*sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho*). The word **nibbānaṃ** is the conclusion (word) by the characteristic of nature.

Next, in the (voidness by) characteristics, it is said thus: “Monks, there are these three (possessions) of the foolish (namely:) the characteristics of the foolish, the signs of the foolish and the attributes of the foolish. Which three? Monks, in this world, the foolish usually use to think the bad thought, speak the bad speech and do the bad deeds. Monks, indeed, these three (possessions) of the foolish are said as the characteristics of the foolish, the signs of the foolish and the attributes of the foolish”²⁵⁰. **The characteristics of the foolish (bālalakkhaṇaṃ)** is: threefold (possession) is (regarded) by the wise as the discernible mark of the foolish. “Monks, there are these three (possessions) of the wise (namely:) the characteristics of the wise, the signs of the wise and the attributes of the wise. Which three? Monks, in this world, the wise usually think to the good thought, speak to the good speech and do to the good deeds. Monks, indeed, these three (possessions) of the wise are said as the characteristics of the wise, the signs of the wise and the attributes of the wise.”²⁵¹ **The characteristics of the wise (pañḍitalakkhaṇaṃ)** is: threefold (possession) is (regarded) by the wise as the discernible mark of the wise.

“Monks, the characteristics (taken) as the conditioned of the conditioned are these three. Which three? (These are namely:) the rising appears, the decay appears (and) the alteration of stability appears. Monks, indeed, the characteristics (taken) as the conditioned are these three”²⁵² is said. (The moment of) rising only is the characteristic (taken as) the conditioned, hence, it is (termed as) **the characteristic of the conditioned (saṅkhatalakkhaṇaṃ)**. Likewise, the meaning should be also understood in the other pair²⁵³. By this (*pāḷi*), non-becoming of the remaining two²⁵⁴ are shown at the moment of rising also; non-becoming of the remaining two²⁵⁵ are shown at the moment of stability; and non-becoming of the remaining two²⁵⁶ are shown at the moment of dissolution. Furthermore, herein, the characteristic such as rising of birth, of ageing and of death is said headed by the sign of repetition (*peyyāla*). That (characteristic) opposes to the expounding of the method which has the word *becoming* in the end, and to the condition of non-expounding such as rising etc., of the rising and so on, without including²⁵⁷ birth, ageing and death (in the explanation of) the void of the change. And, it should be understood that having made falling

²⁴⁹ Cravings are three kinds: craving for sensual pleasure (*kāmatanḥā*), craving of existence (*bhavatanḥā*), craving for non-existence (*vibhavatanḥā*).

²⁵⁰ “*Tīṇimāṇi bhikkhave bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni. Katamāni tīṇi, idha bhikkhave bālo duccintitacintī ca hoti dubbhāsitaḥāsī ca dukkaṭṭakammakārī ca. Imāni kho bhikkhave tīṇi bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni*”. (A. III, p. 3; M. III, p. 246)

²⁵¹ (A. III, p. 3; M. III, p. 253)

²⁵² “*Tīṇimāṇi bhikkhave saṅkhatassa saṅkhatalakkhaṇāni. Katamāni tīṇi, uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Imāni kho bhikkhave tīṇi saṅkhatassa saṅkhatalakkhaṇāni*”. (A. III, pp. 47,48)

²⁵³ The other pair is decay and stability.

²⁵⁴ The remaining two are the moment of stability and decay.

²⁵⁵ The remaining two are the moment of rising and decay.

²⁵⁶ The remaining two are the moment of rising and stability.

²⁵⁷ The word ‘*hitvā*’ is translated as ‘without including’ in this chapter according to the context, it is not taken as ‘destroyed, discard’ used in the PTS dictionary.

down into the stream (of the preaching), it is written because of falling in the stream of (the preaching about) the characteristic. To clarify, herein²⁵⁸, also (the state of) falling down in the stream should be understood, just as it is said in the turn of abridgement (*saṅgahavāra*²⁵⁹) which are (the explanation of) the rootless, the effect, the mind element and the mind consciousness element, in the *abhidhamma*²⁶⁰, since constituent of the absorption which is obtained also arrived at after falling down into the stream (of preaching) the five kinds of consciousness; likewise, therefore it has not taken out. Or it should be understood that the rising etc., of the formations which has birth, ageing and death is said as the rising etc., of that (birth, ageing and death) just like having made “birth, ageing and death are impermanence”²⁶¹ etc.

Sense desire is overcome and is void through renunciation (nekkhammena kāmacchando vikkhambhito ceva suñño ca) is: the renunciation²⁶² overcomes the sense desire; there is also void of that renunciation only which is reckoned as overcoming because of the absence in that (sense desire). Thus the meaning should be taken for the remaining words also (in the same way). And here, the (eliminating by) repression (*vikkhambhana pahāna*) is said in the sense of keep away from these (sense desire etc.,) which has been eliminated by opposite and by destruction by means of the opposite (*tadaṅga pahāna*) and of the destruction (*samuccheda pahāna*).

The sense desire is temporarily void by the jhāna (nekkhammena kāmacchando tadaṅgasuñño) is: the sense desire which is eliminated through the *jhāna* is void of the constituent of that *jhāna* which is reckoned as the *jhāna*. In other words, any sense desire²⁶³ is void of that constituent of *jhāna* due to non-becoming in that (sense desire) of the *jhāna*. Likewise, the meaning should be taken also in the remaining (constituents of *jhāna*). Especially, herein, the temporary void is explained by non-becoming merely in that (sense desire etc.,) of that constituent (of *jhāna*) by means of the access *jhāna*, of the meditative absorption (*jhāna*) and of the insight. Furthermore, having made the reflection on the turning away only as the end, the insight is explained due to the absence of the word which explains the elimination; four paths are not explained. In (the words), ***the sense desire is void by elimination through the renunciation etc., (nekkhammena kāmacchando samucchinno ceva)***, the meaning should be understood only by the way (already) said in the elimination through destruction. And, herein, it is also said to be destruction due to the non-becoming of the eliminated (hindrances) by means of the elimination by the opposite and the elimination of the oppression; the turn of the destruction is said. Or, it should be understood that it is said by means of resulting the function of that destruction or by means of the renunciation associated with the path. Here, in the void by calming (*paṭipassaddhi suññaṃ*) and by escaping (*nissaraṇa suññaṃ*), the meaning should be understood only in the way

²⁵⁸ Herein refers in *paṭisambhidhā magga pāḷi*.

²⁵⁹ In the explanation of *Abhidhamma*, there are of three turns, viz, the turn of analysis of *dharmā* (*dharmavavathānavāra*), the turn of abridgement (*saṅgahavāra*) and the turn of voidness (*suññatavāra*).

²⁶⁰ Abhi. I, pp. 562-565

²⁶¹ “*jātijarāmarāṇaṃ aniccato*” (Ps, pp. 83, 207)

²⁶² Here, renunciation means meditative absorption (*jhāna*).

²⁶³ Any sense desire refers to either the sense desire which is eliminated or the sense desire which has not been eliminated.

mentioned (earlier). And, herein²⁶⁴, in the case of elimination by the opposite, by the repression, and by the destruction it is said by having taken the state of mere calming and mere escaping. In these five kinds of void, renunciation etc., only are said to be the elimination by the opposite, by the repression, by the destruction, by the tranquilization and by the escape. **Internal (ajjhataṃ)** is: being internal²⁶⁵. **External (bahiddhā)** is: being external²⁶⁶. **Twofold void (dubhatosunñāṃ)** is: voidness of both ways (i.e. internal and external things)²⁶⁷. In fact, there is only the word *to* in the first case-ending etc.

Six internal bases etc., are **similar (sabhāgāni)** to the condition of six internal bases. It is not **dissimilar (visabhāgāni)** from others²⁶⁸. And, in the word **the groups of consciousness (viññāṇakāya)** etc., only the consciousness and so on are said by the word *the group (kāya)*. In the word **searching for the renunciation (nekkhammesana)** etc., only the renunciation (i.e. *jhāna*) etc., is searched by the wise desirous of that *jhāna*; thus, it is said to be searching (*esanā*). In other words, in the former part (of the *jhāna*)²⁶⁹, also searching for the renunciation etc., is void from the sense desire etc. Which is (the void of the *dhmma*)? The *jhāna* etc., are said (as voidness). In (the void of) taken up (*pariggaha*) etc., the *jhāna* etc., only are searched; renunciation are taken up by the wise in the former part (of the *jhāna*); thus, it is (said to be) **taken up (pariggaha)**. (The *jhānas*) which are taken up are obtained by means of attainment; thus, it is (said to be) **attainment (paṭilābha)**. (The *jhānas*) which are attained are penetrated by means of wisdom²⁷⁰; thus, it is said to be **penetration (paṭivedha)** also. Having asked once merely the void of unity and the void of variety (and) having answered merely the void of unity, (and) not having answered once the void of variety, the conclusion is made. Why it is not answered? Herein, (if) it is only the discourse already said, the meaning should be known; thus, it should be understood that it is not answered. And, herein, this will be the meaning – the renunciation is said to be unity; the sense desire is said to be variety; the variety (which is said as) the sense desire is void from the unity (which is said as) the renunciation. Likewise, the meaning should also be understood in the remaining words.

In the word **forbearance (khaṇṭī)** etc., the renunciation etc., is only said as **forbearance (khaṇṭī)** due to liking by the meditator²⁷¹ only; having entered into (the *jhāna*) which is liked (by the meditators), it is said to be **determination (adhiṭṭhānaṃ)** because of (the state of) standing. It is said as **penetration (pariyogāhanaṃ)**, because of the association with (the *jhānas*) which stood after having entered into (it) according to as long as one wishing only. In the word **idhasampajāno** etc., the analytic explanation of the void of ultimate truth is merely explained in the analytic explanation of the wisdom of complete extinction of rebirths (*parinibbāna ñāṇa*).

²⁶⁴ Herein refers to in five kinds of elimination: the elimination by the repression, by the opposite, by the destruction, by the tranquilization and by the escape.

²⁶⁵ Internal things are eye, ear, nose, tongue, body and mind.

²⁶⁶ External things are form, sound, odour, taste, tangible object and thinking.

²⁶⁷ That is void of self or of belonging by self of those internal and external things.

²⁶⁸ Others refer to external bases, groups of consciousness, groups of contact, groups of feeling, groups of perception, groups of volition.

²⁶⁹ Former part of *jhāna* is before attainment of *jhāna*.

²⁷⁰ The wisdom refers to the wisdom of reflection (*paccavekkhaṇa ñāṇa*).

²⁷¹ One who is patient is regarded as a meditator.

Furthermore, in all these voids, namely: the void by the formation, by the change (and) by the characteristics are said in order to show the state of being unmixed with each other of the aforesaid *dhammas*²⁷². On the other hand, in that (turn), these (states of) belongings to the demerit²⁷³ is void of (the states) belongings to the merit²⁷⁴; (it is said) in order to show the danger in the demerit. In other words, in that (turn), the (state of) belongings to the merit is void of (the state) belongings to the demerit; (it is said) in order to show good result in the merit. In (that) turn, void of self and belonging to self is said; that (turn is said) in order to cause the aversion in all formations. It should be understood that the void by the top-most (and) the void by the ultimate truth are said in order to cause the endeavour for the final bliss (Nibbāna).

In those (voids), since the two voids namely: the void by the top-most and by the ultimate truth, have the Nibbāna which is only one sense as Nibbāna is said in two ways – by means of the void by the top-most and by the ultimate truth, and by means of the Nibbāna with the groups of existence remaining (*saupādisesa*)²⁷⁵ and the Nibbāna without the groups of existence remaining (*anupādisesa*)²⁷⁶. Those²⁷⁷ are similar to the void by self and belonging to self, and void from the formation. These six (types) of void: “the void, the internal void, the external void, both void, the similar void and the dissimilar void”²⁷⁸, are said to be the void only. However, the division into internal (bases) etc., are said in six ways²⁷⁹. Those six internal bases are similar in the way of being void from self and belonging to self. Seventeen kinds of voids namely: the void by the formation, through the change, though the characteristic; the void by the elimination through repression, by the elimination through the opposite, by the elimination through the destruction, by the elimination through tranquilization, by the elimination through escape; the void of the seeking, of the taking up, of the obtaining, of the attainment; the single void, the variety void; the void by the patience, by the determination, by the penetration – are separately said by means of non-existing because of the (state of) void from those *dhammas* which are non-existing in oneself. And the void by the formation, by the change and by the characteristic are similar by means of not mixing with one kind or other (void); five (kinds of void) such as the void by the elimination through repression etc., are similar because of being void from the belonging to the merit; four (kinds of void) such as seeking etc., and three (kinds of void) such as patience etc., are similar because of the void from the belonging to the demerit; the single void and the variety void are similar by means of being to opposite each other.

In brief, all *dhammas* are void in three ways (or) in two ways, also in one way. In this dispensation, the wise (who know the various) meanings of void (elucidate) in this way.

²⁷² The aforesaid *dhammas* are *puññābhisaṅkhāra*, *apuññābhisaṅkhāra*, *anañjābhāsāṅkhāra*.

²⁷³ Demerit refers to the sensual pleasure etc.

²⁷⁴ Merit refers to the renunciation etc.

²⁷⁵ *Saupādisesa Nibbāna* is also called the full extinction of defilements (*kilesa parinibbāna*) which takes place at the attainment of arahatship.

²⁷⁶ *Anupādisesa Nibbāna* is also called the full extinction of the groups of existence (*khandha parinibbāna*) which takes place at the death of arahant.

²⁷⁷ Those refer to the voidness by the top-most and the voidness by the ultimate truth.

²⁷⁸ “*suññasuññaṃ ajjhattasuññaṃ bahiddhasuññaṃ dubhatasuññaṃ sabhāgasuññaṃ visabhāgasuññaṃ*”

²⁷⁹ These six types of the inward bases (*ajjhattāyatana*) are – eye, ear, nose, tongue, body and mind.

How (do they elucidate)? Firstly, all mundane *dhammas* are void from being constant, happy and pleasant due to being devoid of being constant, happy and pleasant. The path and fruition *dhammas* are void from being constant, happy and non-self due to being devoid of being constant, happy and non-self. (Those)²⁸⁰ are also void of the happiness due to being impermanent. (Those) are not void from the pleasantness due to not being free from the (four) cankers²⁸¹. The Nibbāna *dhamma* is void of self only due to non-existing of self. Furthermore, all conditioned mundane and supramundane *dhamma* also are also void of the living being due to non-becoming of any living being. The Nibbāna *dhamma* which is the unconditioned is void of the conditioned due to non-becoming of the unconditioned *dhamma* also. To clarify, all conditioned and unconditioned *dhammas* are void from self due to non-becoming of the personality which is reckoned as self. (They elucidate thus.)

The End of the analytic explanation of the discourse of the void in the commentary of the path of discrimination called *saddhammappakāsinī*.

The End of the Chapter of the Pair of Tranquility and Insight.

The End of the Secondary New Analytic Explanation of The Middle Chapter also.

²⁸⁰ Those refer to the path and fruition *dhammas*.

²⁸¹ Four intoxicants (*āsava*s) are: the intoxicant of sense-desire (*kāmāsava*), of existence (*bhavāsava*), of wrong view (*diṭṭhāsava*), and of ignorance (*avijjāsava*).

Conclusion

Underlining the trend of development of insight meditation towards attainment of the path wisdom is the nucleus of this dissertation. This dissertation offers the *dhammas* that lead to the path wisdom as following: ideal exposition of truths (*sacca*), factors of enlightenment (*bojjhaṅga*), dispassionateness (*virāga*), wisdom of discrimination (*paṭisambhidā ñāṇa*), detail explanation of development of loving kindness (*mettā*), the different wisdom by *Dhammacakkapavattana*, and exposition of profound definitions of supramundane (*lokuttarā dhamma*), powers (*bala*) and voidness (*suñña*) with word by word translating and complete footnotes.

The translation is appeared by showing the otherness of some *Pāḷi* words and meanings having compared this commentary with the Myanmar Palm leave manuscript (1773), Ceylon version, the ancient Myanmar version, the *Visuddhimagga Ṭīkā* and other texts. For example: the word ‘*ukkantitvā*’ is described in this commentary but ‘*ukkhanditvā*’ is shown in the version of Ceylon; the word ‘*pavattamānāsavavirahitaṭṭhena*’ is described in this commentary however the separate word ‘*pavattamānāsava virahitaṭṭhena*’ is described in the version of Myanmar.

As another example, although ‘*mandapaññā*’ is described in this text, ‘*mandaviññāṇa*’ is described in the Myanmar palm leaf manuscripts. If ‘*mandapaññā*’ is taken, ‘one who has dull wisdom’ must be rendered and if ‘*mandaviññāṇa*’ is taken, ‘one who has dull consciousness’ must be rendered. But, according to the context, “*etha mandapaññānaṃ vipassakānaṃ upakkilesavattutthā vipassanupakkilesasaññitesu obhāsādīsū dasasū dhammesu ...*” the word ‘*mandapaññā*’ should be taken. In addition, the word ‘*taṇhāmānadiṭṭhugghāṭavasena*’ is translated in this dissertation as ‘by means of removing of craving, conceit and wrong view’, but the word ‘*taṇhāmānadiṭṭhuppāḍavasena*’ is described in the *Visuddhimagga Mahāṭīkā*, if it is taken that word, it should be translated as ‘by means of rising craving, conceit and wrong view’. As stated by these examples, the meanings are changed in line with the different *Pāḷi* words. All these distinctive words are explicated as the footnotes in their respective chapters.

Here a question may rise, why some dissimilar *Pāḷi* words are found in various versions? Having carried the *Tipiṭaka* literature from one hundred years after the Buddha demised so far, these *dhammas* have been copied one period after another with different versions such as Myanmar, Kambodia, Thai, Ceylon, Ancient Myanmar version and so on. Perhaps that is the reason for having difference in some *Pāḷi* words found in the various versions. This dissertation is, however, an attempt rendering approximately each *Pāḷi* word by mainly using the *Paṭisambhidāmagga Aṭṭhakathā* (The Sixth Synod Editions, Myanmar Version) 1956.

In this dissertation, unlike rendering of the indeclinable particles such as ‘*pana*’, ‘*hi*’, ‘*ca*’, in accordance with applying some methods can be studied. Among nineteen methods of rendering

the word ‘*pana*’, some methods such as the meaning ‘And’ serves as appropriateness (*anvaya*), ‘indeed’ serves as truth (*ekanta*), ‘in addition’ serves as explanation in other way (*pakkhantara*), ‘particularly’ serves as specially (*visesa*), and ‘on the contrary’ serves as the opposite sense (*vyatireka*) and ‘in other words’ serving as extending more explanation (*vitthāremi*) can be seen in this dissertation. In applying the word ‘*hi*’, some methods among seventeen types of methods are used in this dissertation such as ‘in other words’ serving as extending more explanation (*vitthāremi*), ‘indeed’ serving as being proper (*yutta*), ‘consequently’ serving as showing the fault (*laddhadosabyātireka*) and ‘particularly’ serving as showing distinction (*visesabyatireka*). Also, in using the word ‘*ca*’, some methods among twenty three methods are used in this dissertation such as ‘consequently’ serving as showing the fault (*laddhadosabyatireka*), and ‘particularly’ serving as showing distinction (*visesabyatireka*). Such different meanings with various ways are sincerely taken in accordance with the skill at *Pāḷi* grammar of the teacher of the *Paṭisambhidāmagga Aṭṭhakathā Nissaya*. From these different senses of the words: *hi*, *pana* and *ca*, their significances are obviously enough to be known that depending on these words the sentences become meaningful.

As to the subject matter, the author found that this commentary explains more comprehensively than the *Visuddhimagga* in some *dhammas* such as *paṭisambhidāmagga ñāṇa*, *bala*, *virāga* and *lokkuttara*. In respect of the Buddhist philosophy, several key *suttas* such as *Yuganaddha sutta*, *Tatha sutta*, *Bojjhaṅgadesanā sutta*, *Dhammacakkapavattana sutta*, *Cūḷasuññataloka sutta* etc, can be studied in this commentary. In the part of *Pāḷi* grammar, unique *Pāḷi* writing and *Pāḷi* patterns are found. Regarding contexts, Philosophical contexts for some crucial terms can also be seen in this commentary. In order to show the firm foundation of *Pāḷi* grammar, some explanatory words are chosen and explicated as various kinds of *saṃvaṇṇanā* in this dissertation. Additionally, some prominent *Pāḷi* idioms such as ‘*yo hi koci*’, ‘*mama santike*’, ‘*hoti so samayo*’, ‘*etadahosi*’ etc, are underlined in this dissertation as the well workmanship of the commentator.

As focus on the commentaries and the commentators, Venerable Mahā Buddhaghosa who is the most well known commentator in the Buddha *sāsana* compiles most of the commentaries. Obviously, the *Visuddhimagga Aṭṭhakathā* is one of his very eminent products for the guide of meditation practice. Some questions are arisen at this point. Although he arranged the *Visuddhimagga Aṭṭhakathā* in order to clear understanding in the practice of threefold training, why did not he work the commentary of the *Paṭisambhidāmagga*? To answer this question, some possibilities ought to confirm. Did he think no need to create the commentary of *Paṭisambhidāmagga*, because the *Paṭisambhidāmagga Pāḷi* alone is hard to comprehend for the practitioners? Did he think the *Visuddhimagga Aṭṭhakathā* is too enough for the meditation practice? Did not he get the old commentary of the *Paṭisambhidāmagga* in his hand? Was he old to compose the commentary of *Paṭisambhidāmagga*? These questions may be issues for the later research work.

To sum up, this dissertation, the rendering into English of the commentary of *Paṭisambhidāmagga (Saddhammapakāsinī)* has not been surfaced yet, partially serves as necessity for the sake of the present *pariyatti* and *paṭipatti* scope as well as the future propagation of the *Theravāda Buddha’s sāsana*. This annotated translation is fully occupied the

Yuganaddhavagga in the *Paṭisambhidāmagga aṭṭhakathā*. Some parts of the *Mahāvagga*, the first *vagga* of the *Paṭisambhidāmagga aṭṭhakathā*, are translated by one Ph.D candidate from (ITBMU). Some parts of *Mahāvagga* and the last *vagga* (i.e. *Paññāvagga*) of the *Paṭisambhidāmagga Aṭṭhakathā*, thus, still remain to be translated into English. If all *vaggas* were well finished, the translation of *Paṭisambhidāmagga Aṭṭhakathā* would be represent the landmark in the enduring the Buddha sāsaṇa.

As a part of the translation of *Paṭisambhidāmagga Aṭṭhakathā*, this dissertation will act as a facilitator for the learners in *pariyatti* with the intention of having encyclopaedic knowledge and for the meditators undertook pragmatically in *paṭipatti* to accomplish the in-depth understanding. In particular, giving due prominence to *Vipassanā* meditation, various morality, the different kinds of concentration and the assorted wisdoms are profoundly described in it for the practitioners to attain the final liberation. That is why, this dissertation will be supportive for those who want to study intensively the practice of discernment in the ultimate realities up to the attainment of the Nibbāna.

With great respect in the *Dhamma* and wishing for the attainment of the Nibbāna, the author truthfully attempted this dissertation as word-by-word translation approximate to the *Pāli* words. This dissertation may have some mistakes in view of saying ‘No one is perfect’. Thus, the author sincerely admits that if it had some mistakes, she would accept full responsibility for her incompetence. Scholars and competent teachers are also welcome, if it is necessary to revise this dissertation.

Glossary

A

akampiya	unshakable
akkhāyati	is declared
agāra	hut
aggi	fire
aṅga	factor / part
aṅgāra	charcoal
acala	unshakable
accanta	perpetual
accaya	lapse
accāsanna	very near
acci	a flame
acchādeti	to cover with
ajjhatta	internal / inside
ajjhāsaya	inclination
ajjhottharati	to submerge
añjali	stretching forth
aññatara	other / certain
aññattha	somewhere else
aññathatta	alteration
aññathā	otherwise
aññamañña	each other
aññāta	known

aṭṭhaka	eightfold
aṭṭhāsi	stood
aḍḍha	a half
atikkama	passing beyond / going beyond
atikkanta	passed over
atireka	exceeding
ativattati	to pass over
ativiya	very much
atisaya	abundance
atisithila	not over loosen
attabhāva	individuality
attamana	one's min
atthaṅgama	setting down
atthata	covered
atthāya	for the sake of
atthika	desirous of
adati	eats
adhika	exceeding
adhikāra	supervision
adhiṭṭhāna	resolution / determination
adhipati	predominant
adhimatta	exceeding / too much
adhimānaka	having undue confidence in oneself
adhimuccati	resolve
adhimuttika	inclined to
adhimokkha	determination

adhivacana	a term / designation
adhivāsaṇa	forbearance
addhā	certainly
addhuva	unstable / impermanent
adho	under / below
ananta	endless
anantara	recently
anamataḡga	one whose beginning is unknown
anavajjā	faultness
anavasena	without any remainder
anāyūhana	non-exertion
anāsava	mental intoxicants-free
aniyama	indefinite
anivattana	non-stopping
anīghā	free from pain
anottappa	fearlessness
anodiso	unspecified
anukūla	suitable
anuggaha	compassion
anuṭṭhita	experienced
anuttara	incomparable
anupatti	not becoming
anupassanā	contemplation
anupalittā	not smear with
anupubbena	gradually / successively
anuppatti	cessation of rebirth

anuppāda	not coming into existence
anubhavati	to experience
anuyoga	practice of
anuyutta	following / practising
anurakkhana	preservation
anurūpa	corresponding
anusaya	proclivity
anusāra	in accordance with
anussarati	to remember
anussava	hear-say
anussuta	heard of
aneka	various
anotappa	fearlessness
angāraka	like charcoal
anta	the end / extreme
antara	between / difference
antima	last
antogadha	contained
andhakara	bewildement
anvaya	following
apagacchati	to go away
apatiṭṭhā	not standing still
apadasati	to refer to
apadāna	instruction
apaneti	to dispel
apamāṇa	measureless

appatihita	unobstructed
apara	other
aparapaccaya	not relying on others
aparājita	unconquered
apariyāpanna	included in
apassaya	bed
apekkhati	to consider
appa	insignificant
appaṭihita	unobstructed
appanā	application
appameyya	immeasurable
appavatti	non-existence
appeti	to apply
abbocchinna	uninterrupted
abbhantara	the inside
abyatta	unlearned
abyākata	indeterminate
abhiññā	special knowledge
abhitāpa	extreme hot
abhinibbatta	reproduced
abhinivesa	inclination
abhinīhāra	aspiration
abhirata	found of / delight in
abhivādeti	to salute / honour
abhisaṅkhāra	preparation
abhisandati	to flow

abhisamaya	penetration
abhisametāvī	one who possesses complete insight
abhisambodhi	the highest enlightenment
amacca	a privy councillor
amānusa	god
alaṅkāra	decoration / an ornament
alitta	without smearing
allīna	clinging
avacara	frequenting
avati	utter
avasatṭha	remaining
avasāna	the end
avikkhepa	calmness
avijjamāna	not existing
avidūra	near
avipariṇāma	steadfastness
avibhajitvā	having classified
avisaṃvāda	truth
avihata	uninterrupted
avīparītātā	contradistinction
avoca	he said
avyatta	not manifest
asakkonta	unable
asajjamāna	not clinging
asaṅkhata	unconditioned
asani	thunderbolt

asambhinna

asamāna unequal

asahamāna not enduring

asādhāraṇa uncommon

asithila not loose

asu such and such

assaddhiya disbelief

assama hermitage

Ā

ākāra condition / mode / aspect

ādara respect

āditta blazing

ādīnava danger

ānantarika uninterrupted

ānisaṃsa blessing / good result

ānubhāva splendour

āneñja imperturbability

āpanno fallen into

āpādi got into

āmanteti to address

āmutta adorned with

āyatta dependent on

āyācati to implore

āyumā live

āyusaṅkhāra	length of life
ārabhati	to attempt
ārabhana	beginning
ārammaṇa	sense object / cause
āraddha	endeavouring
āropeti	to put on
ālapati	to address
ālaya	attachment
āvaraṇa	obstruction
āvaha	bringing
āvi	clear
āveṇika	special
āsanna	near
āsava	destruction of intoxicants of the mind / canker
āsevati	repeat
āsevitā	associated
āhacca	impinging / striking against
āharati	to bring

I

icchatī	to desire
ijjhātī	to prosper
ijjhana	prosperity
iñjati	perturb

itara	the other
iddha	successful
inda	the king of gods
iva	like / as
isi	sage
issara	master

Ī

īdisa	such
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U

ukkanti	stray away
ukkaṃsa	excellence
ukkhipati	to hold up
uggahita	taken up
uggilati	vomit
ugghāṭeti	to remove
uccheda	annihilation
ujuka	up-right
ujjalati	shines
ujjhati	to give up
uṇha	hot

uṭṭhita	arisen
uttarati	overcome
uttari	beyond
uttāna	clear
uttiṇṇa	transcended
udayabbaya	arising and falling
udāharaṇa	example
uddiṭṭha	pointed out
uddesa	propounding
uddhacca	distraction
uddhaṭa	taken out
uddhata	agitated
uddharati	extract
unnata	raised / high
upakaraṇa	requisite
upakāra	support
upakkiliṭṭha	impure
upagacchati	to approach
upaghāta	hurting
upacita	accumulated
upaṭṭhāti	appear / present
upatāpeti	to torment
upaddava	danger
upadduta	annoying / troubling
upadhi	attachment
upaparikkhā	investigation

upabhoga	enjoyment
upamita	compared
upayogavacana	accusative case
upasagga	a prefix
upasaṅkamati	to approach
upādāya	compared with / with reference to
uppatthambhana	support
uppāda	rising
uppīleti	press down
ubbega	rapture
ubhaya	both
ubho	both
ura	the chest
uracakka	an iron wheel
ussanna	abundant
ussaya	accumulation
ussāha	endeavour
uḷāra	noble

E

ekato	together
ekatta	unity / single / same
ekadesa	a portion / a part
ekappahārena	all at once
ekamantaṃ	on one side

ettaka	this much
esanā	seeking
esanta	seeking after

O

okkamati	to enter into / falling
otāra	chance
otiṇṇa	gone down
ottharaṇa	submergence
odhi	boundary
obhāseti	make radiant
orasa	belonging to one's own breast
osīdati	sink

K

kakkhaḷa	harsh
kacavara	sweeping
kaṇṭaka	a thorn
katābhinīhāra	one who has formed an aspiration
kathā	treatise / discourse
kappeti	to cause to fit
kama	proceeding / order
kamati	to effect
kampati	to tremble

kampiya	movable / shakable
kammaññatā	workableness
kammadhāraya	the adjectival compound
karaṇattha	the sense of instrumental case
karaṇaḍaka	a box
karaṇīya	obligation
kākacchati	to snore
kilamatha	weariness
kilissati	to become stained
kisa	lean
kurumāna	doing
kevala	entire
koṭi	one crore = ten million
koṭipatta	having reached the end
kopeti	to make energy
kosajja	indolence
koḷāpa	sapless water

Kh

khandhāvāra	wooden camp
khamati	to be patient
khalu	indeed / surely

khiḍḍāposikā	debauched by pleasure
khura	a razor
khepeti	causes to be wasted

G

gabbha	an inner chamber
gambhīra	profound
garuṭṭhānīya	respectable
gava	bull
galati	to fall
gādha	deep
gāvuta	a league
gāha	obsession
gihī	lay man
gīvā	the neck
gelañña	sickness

Gh

ghaṭa	accumulation / a water-pot
ghaṭā	a cluster / a crowd

C

cakka	a wheel / a sharp circular missile weapon
cakkavāḷa	a world-circle
candimā	the moon
cavati	to decrease / to fall away
cāleti	to shake
ciṇṇa	accomplished
cita	heaped
cinteti	thinks
cetayati	to perceive

Ch

chaḍḍita	rejected
chambhita	the expression of fear
cheka	clever

J

janaka	producing
janana	causing
jantu	creature / living beings

janapada	a province
javana	swift understanding
jānana	knowledge / recognition
jālā	flame
jeṭṭhaka	chief
jotati	to become bright

T

taccha	the truth
tapassī	a hermit
tabbiparīta	conversely
tama	darkness / ignorance
taranti	to pass over
taruṇa	tender
tala	level ground
tādisa	such quality
tālapakka	palm nut
tālavaṇṭa	a fan (the stem of a palm-leaf)
tāsa	terror
tikhiṇa	sharp
tiṇāgāra	cottage thatched with grass
tiṇukkā	a torch made of grass
tiro	across / beyond
tīraṇa	decision / judgement
tuṭṭha	satisfied

tulana	deliberation
tulita	estimated / compared
tuvaṭaṃ	quickly
tosana	satisfying

D

dandhāyitatta	stupidity
daratha	sorrow / distress
daha	lake
dāratha	anxiety
dīpaka	explaining
dussa	cloth
dūsana	corruption
dvanda	the Collective Compound

D

dhura	foremost
dhuva	permanent
dhūri	distance
dhovana	washing

N

nakkhatta	constellation
nadati	to roar
nandati	to rejoice
namati	to bend
naya	method / plan
naḷagāra	a hut made of reed
nānatta	distinctive
nārāca	an iron bar
nikhāta	erected
nigamana	conclusion
nijjhati	realization
niṭṭhā	the end / conclusion / perfection
nittaṇha	free from desire
nitthunana	moaning
nidasseti	points out / explains
nidāna	source / introduction
ninnata	bent forwards
nipajjati	to lie down
nipāta	an indeclinable particle
nipphatti	accomplishment
nibbāpeti	extinguishes
nibbijjhati	breaks through
nibbidā	aversion

nibbedha	penetration
nibbuti	peace
nimanteti	to invite
nimmiṇṇāti	to create
ninna	leading to
ninnetar	bringer of
niya / niyaka	one's own
niyama	limitation / definition
niyyāna	deliverance
niyutta	engaged in
nivattana	turning back
nivāsa	resting
nivuttha	inhabited
nisajja	sitting down
nissakka	the ablative case
nissaraṇa	escape
nissarati	depart
nissayati	to rely on
nīca	humility
nīti	guidance
neva	indeed not

P

padesa	district
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pakāra	manner
pakāseti	to make known
pakkhandati	to spring forward
pakkhika	belonging to
pakkha	side / part
paṇa	well-practised
paggaha	exertion
paccakkha	evident / realized
paccakhāti	to give up
paccatta	individual
paccatthika	an opponent
paccāmita	an enemy
pacchā	later / afterwards
pacchima	later / the western
pajahati	to give up
paṭi	in opposition to
paṭikaṅkhati	to wish
paṭikūlatā	disgustiveness
paṭikhepa	objecting
paṭigacchanta	going back
paṭipajjati	to enter upon
paṭiṭṭhāti	to set up
paṭiṭṭhāna	fixing
paṭita	fallen down
paṭinissaga	forsaking
paṭipakkha	contrast /opposition

paṭibaddha	dependent on
paṭibāhivā	having been warded off
paṭibujjhati	to wake up
paṭimaṇḍita	adorned with
paṭivacana	reply
paṭivijjhati	to penetrate / to attain
paṭisaṅkhāti	to consider
paṭisanthāra	friendly welcome
paṇidhi	aspiration
paṇḍicca	wisdom
patati	to fall down / to alight on
patthanā	aspiration / desire
pattharivā	having spread out
padaṭṭhāna	a proximate cause
padapūraṇa	the enclitic particle of affirmative and emphasis
padahati	to exert
padāna	attribute
padesa	location
padosa	debauch
papāta	a precipice
pabujjhati	to awake
pabuddha	awoken
pabbhassara	very bright
pabbhāra	slope
pabhavati	to originate
pabhā	radiance

pabhāvita	developed
pabhuti	since
pabheda	variety
pamukha	chief
pamutta	released
pamuñcati	to liberate
payāta	proceeded
pavisati	goes in
payojana	urging / advantage
parama	supreme
paramparā	lineage
paravādī	the opponent in a controversy
parikapitta	inclined / determined
parikkapita	surmised
pariggaṇhati	to take
pariggaha	taking up
pariggahita	owned
parikkhaṇa	investigation
parikkhāra	requisite
parikkhaya	loss
paricāreti	gratify
pariccāga	donation / abandonment
paricchindati	to determine
parijānanā	cognition / knowledge
pariṇāma	change
paripatati	to fall down

paripāka	development
paripuṇṇa	complete / perfect
paripūreti	causes to fulfil
paribinnāyati	extinguish all defilements
paribhāvanā	permeation / penetration
pariyanta	the end
pariyādāti	to put an end to
pariyāpanna	included in
pariyāya	method / synonym / cause / figurative
pariyuṭṭhāna	obsession
pariyogāhana	penetration
pariyosāna	the end
parivajjeti	to avoid
parivaṭṭa	section
parivattamāna	turning round
parissaya	risk
parihārati	moves around
palujjana	crumbling
pallaṅka	a cross-legged sitting
pavattita	set going
pavattetu	one who keeps on or continues
pavāda	discussion
paviṭṭha	entered into
pavedhati	to be frightened / to be agitated
pasamsā	praise
pasāda	clearness

pasāretvā	having stretched out
pahaṭṭha	was very cheerful
paharaṇa	beating / a weapon to strike with
pahāya	having forsaken
pahāra	all at once
pahīyati	to be abandoned
pākaṭa	manifest
pātipātiyā	in order
pāṭiyekkaṃ	individually
pāṭha	the passage
pādataḷa	the sole of the foot
pādāleti	pierce
pāpuṇāti	to reach
pāmojja	delight
pāripūri	fulfilment / completeness
pārupati	to put on
pilandha	adorned
pilavana	floating
pīḷana	oppression
puṭa	a container
puṇṇacanda	full moon
punarutti	repetition
punāti	to cleanse
pubbaṅgama	preceding
pubbaṇha	forenoon
pubbabhāga	prior / concentration / former part

puma	a man
purakkhatvā	having put in front
purecārika	leading
pūraṇa	filling
perpenta	causing to reach
peḷā	box
peyyāla	the sign of repetition
pokkharāṇī	pond
potthaka	a book

Ph

pharaṇa	pervading / striking
phalita	fruit bearing
phassanā	contact with

B

baddha	bound
bahiddhā	outside
bahu	many/ abundant

bahumāna	respect
balava	powerful
bādati	oppress
bāhira	external / outer
bodhipakkhiya	components of enlightenment
bujjhanaka	intelligent / prudent
byañjana	the word
byatta	learned / learned evidence
byanti	exterminate
byākata	indeterminate / not declared
byākaroti	answer
byāpita	prevaded
brahmabhūta	most excellent

Bh

bhajati	associates with
bhaddaka	good thing
bhaṅga	dissolution
bhaṇana	telling
bhaṇḍagārika	treasurer
bhanta	swaying
bhamati	to spin (of a wheel)
bhaya	fear
bhavagga	the highest point of existence
bhavaṅga	sub-consciousness

bhavana	dwelling
bhāga	portion
bhāgiya	connected with
bhājana	existing
bhādiyati	obstructed
bhindati	to sever
bhīruka	fearful
bhumattha	the sense of locative case
bhumma	terrestrial
bhusaṃ	exceedingly
bhūta	produced / nature / excellence / like
bhūmaka	having stories

M

maggana	seeking
maṇḍapeyya	the best quality
maṇḍita	adornment
maññamāna	imagining
maṇḍala	a circle
mata	a view
matta	mere
mattā	measure
matthaka	the head

madhura	sweet thing
manasikāra	attention / keeping in mind
manāpa	pleasing
manodvāra	mind door
manda	slow
mamatta	selfish attachment
mariyādā	limit
mala	dirt / impurity
mahanta	great amount
mahāmatta	minister
mātikā	a table of contents
mātukucchi	mother's womb
mānasa	mind
māpita	created
mita	of the above
mukhavaṇṇa	one's expression
mutta	set free
muttāhāra	a string of pearls
muhutta	instant
mūḷha	gone astray
mettāyati	to be benevolent

Y

yato	since
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yatta	strenuous
yatthāvuattaṃ	aforesaid
yathā	according to / just as
yathābhūta	in reality
yadā	when
yadi	if
yama	a pair
yāta	proceeded
yānikata	made a habit
yāma	a watch of the night
yāvatā	as far as / as long as
yuganaddha	pair
yugala	a pair
yutta	yoked / the conjunction
yujjati	be suitable / fit
yeva	even / just / also
yoga	connection
yojana	a measure of length / yoking
yojanā	exegesis
yojita	mixed with
yojeti	to apply / to combine
yoni	being born

R

raṅgaratta	dyed with
rajo	dirt
rañña	delighting
rati	pleasure
ratta	coloured
ramati	to delight in
rahita	without / deprived of
rājamahāmattassa	king's minister
ruccati	to please
ruci	inclination
ruḥhī sadda	figurative word
rūpī	having material qualities
rocita	liked

L

lakkhaṇa	characteristic
laggati	attaches
lajjā	shame
lajjāya	out of shame
laddhika	having a certain view
lāmaka	inferior
likhita	written
litta	smeared
līna	sluggishness
lujjana	dissolution

lomahaṃsa horripilation

V

vakkhati	he will say
vagga	a chapter
vaṅkatā	crookedness
vacīviññatti	intimation by language
vaja	cattle-fold
vajira	a thunder bolt
vajjana	avoidance
vajjha	to be destroyed
vaṭṭati	turns round
vaṭṭeti	proper
vaḍḍheti	increases
vaṇṇanā	exposition
vaṇṇita	explained
vata	indeed
vatta	duty
vattana	conduct
vattamāna	going on / happening / present period
vattamānavacana	the present tense
vatteti	keeps on
vatthayugala	a pair of cloths
vatthukāma	the sensual pleasure in the substance

vadati	to say
vadhapeti	to cleanse / purify
vanta	vomited
vandati	to pay homage
valañjeti	to use
valāhaka	the rain-cloud
vavatthapeti	to designate
vavatthāna	determination
vasena	by means of
vasī	mastering
vassa	the year / rain
vahati	to carry
vāyamati	strives / endeavours
vāḷa	a beast
vikampati	to tremble
vikasati	to open out
vikāra	quality
vikirati	scatters
vikopeti	to destroy
vikubbati	create
vikkhambhana	elimination
vikkhepa	agitation
vigata	ceased / absence / deprived
viggaha	dispute / quarrel
vingatā	crookedness
vicchindati	to extract

vijabhati	yawn
vijjamāna	existing
vijjita	avoided / abstained from
viññū	the wise
vitatha	untrue
vitārāga	passionless
vitthāratā	detail
vidahati	to arrange
vidhā	pride
vidhi	method
vinaya	removal
vinā	without
vipariṇāma	change
vipariyāya	contrariness
vipassako	qualified to win insight
vipula	extensive
vippamutta	released
vippasanna	very clear
vippahāya	abandoning
vibādhati	to oppress
vibhajati	to classify
vibhāvanā	explanation / making clear
vibhāvayati	unfold
vibhūsana	decoration
vimāna	heavenly mansion
vimuccati	to be released

viratta	dispassioned
viraja	spotless
virajjana	discarding
virahita	without / devoid
virāga	fading away / absence of lust / dispassionateness
virujjhati	to oppose
virūpa	prejudice against / unpleasant
viroceti	cause to illuminate
virodha	contradiction
vilāsa	charm
vilīva	a slip of bamboo or reed
vivajjana	abandoning
visaṅkhāra	divestment
visaññuta	dissociation
visati	to enter into
visada	pure
visama	unequal
visaya	object / locality
visaṃvādaka	untrustworthy
visaṃsaṭṭha	separated
visārajja	self-confidence
visārada	confident
visiṭṭha	distinguished
visesita	modified
visodheti	cause to purify
vissajjeti	to answer / to get rid of

vissaṭṭha	sent off
vihata	destroyed
vihiṃsati	hurt / injure / annoy
viheṭhana	harassing
viheseti	annoy
vījati	to fan
vītarāga	passionless / a saint
vītināmeti	to spend time
vītivatta	having passed
vīmamsā	investigation
vuṭṭhahati	emerge from
vuṭṭhānagāmini	discernment leading to uprising
vuḍḍhi	prosperity
vuttappakāra	having above said qualities
vuttamāna	the present time
vutti	conduct
vuttitā	condition
vuttetum	to keep on
vuddha	ripen
vuddhi	increase
vokāra	a constituent of being
voloketi	to scrutinize
vosagga	relinquishing
vega	speed
vedaka	one who feels or suffers
vedhati	to shake

veneyya	accessible to instruction
vemajjha	the middle
vematta	distinction
veyyākaraṇa	exposition
vevacana	an epithet / synonym
vesārajja	self-confidence
vyatta	manifest
vyanta	removed
vyākaraṇa	explanation / answer
vyāpeti	to pervade

S

sakaṭa	wagon
sakamana	one's own mind
sakala	whole
sakicca	one's own function
sakiṃ	once
sakkā	it is possible
sakkāra	honour
sakkuṇeyyatta	possibility / ability
sakkonta	impossible
saṅkampi	shook
saṅkiliṭṭha	become impure
saṅkhata	conditioned
saṅkhā	enumeration / definition

saṅkhāta	reckoned
saṅkhāra	mental formations
saṅkhitta	contracted
saṅkhipitvā	having abridged
saṅkhepa	abstract
saṅkhobha	disturbance
saṅgama	association
saṅgaha	collection / support
saṅgahita	taken up / comprised
saṅghaṭṭana	close contact
saṅṭhita	established in
saṅjāyati	to be produced
sattāha	a week
santāna	continuity
santāpa	grief
santiṭṭhati	stands still
sannipatati	assembles
sandhāya	concerning/ with reference to
sappaṭissava	respectful
sappati	humble
sabbathā	in all aspect
sabhāga	like / equal / similar
sabhāva	nature / reality
sama	equal
amatikkama	overcoming
amattha	skilful

samanupassati	perceive
samantato	all round
samannāharata	concentrate the mind on
samāgacchati	to assemble
samāpajjati	to enter upon
samāpanna	passing trough
samujjala	shining
samuṭṭhāna	originating
samudāgata	arisen
samudācāra	habit
samudāharati	to utter
samuppanna	arisen
samussita	raised
samūḷha	deluded
samūha	aggregate
sameti	agree with
samodhāna	combination
samosaraṇa	meeting
sampañicchati	accepts
sampati	just now
samparivuttati	to turn / to roll about / to attend on
sambandha	connection / context
sambhāra	requisite
sambhinna	broken down
sambhūta	produced
sammata	agreed upon

sammissatā	the state of being mixed
sammūḷha	forgotten
saṃvattati	to lead to
saṃsaya	doubt
sadā	always / ever
sadisa	equal / like
sadevaka	with the deva world
sanghaṭṭana	striking together
sanghaṇha	gather up
santaka	property
santati	continuity
santāpa	torment
santiṭṭhati	to be fixed or settled
sandahati	to put together
sandhāya	with reference to / concerning
sannipatati	to assemble
sannisīdati	settles
sappati	humble
samatikkama	overcoming
samattha	skilful
samanāgata	possessed of
samanupassati	to perceive
samāgamma	having assembled
samāradḍha	undertaking
samuṭṭhāpetvā	having originated
sampajāna	attentive

samissa	mixed
samugghāṭeti	to remove
samujjala	shining
samudaya	origin
samudāgata	arisen
samuccheda	destruction
samuṭṭhāna	origination
samudācarati	to frequent
samudāgata	arisen
samussati	erected
samūha	aggregation
samodhāna	combination
samosaraṇa	coming together
sampakampati	to tremble
sambhinnā	broken down
sallakkhaṇa	discernment
sahitā	accompanied with
saṃvattati	lead to
saṃvaraṇa	restraining
saṃsaya	doubt
saṃhāra	abridgement
saṃhita	possessed of
sādisa	similar
sādhana	accomplish
sādhāraṇa	common / dissociated
sikhā	crest

sitṭha	foremost / excellent
siddha	accomplished
siniyhati	to feel love
siloka	fame
sīta	cold
sujjati	become pure
suñña	void
suvisada	very clear
susamāradḍha	thoroughly undertaken
seṭṭhi	millionaire
seto	white
senāṅga	the features of war
senāpati	the general
seyyathāpi	just as
seyyathitaṃ	as follows

H

hata	destroyed / spoilt
hatthikula	elephant species
handa	now
hanana	killing
harati	to carry
hānabhāgiya	conducive to relinquishment
hāni	decrease
hāpana	lessening

hāsa	mirth
homa	oblation

Note: This file is published with permission from the writer Thiri Nyunt who is teacher of ITBMU and has passed her Ph.D with this thesis. It is shared in our website as Dhammadāna. (<http://aggacara.blogspot.com> , 11th October 2015)